

THE

MISSIONARY HERALD.

VOL. XXXI.

OCTOBER, 1835.

No. 10.

American Board of Commissioners for Foreign Missions.

Tamul People.

EXTRACTS FROM THE JOURNAL OF FRANCIS ASBURY.

ASBURY is one of the native members of the church in Ceylon, and received his education at the Seminary at Batticotta. Being an intelligent and exemplary christian young man, he was employed as a visiter of schools and a reader and distributor of tracts in the surrounding villages. The following journal was written while engaged in these labors. It is obvious from his account of his labors, that a most important service may be performed by well educated native helpers.

Journal in Batticotta and the Vicinity.

March 11, 1834. I had a very pleasant day to-day; I never enjoyed such a day like this in my life-time. To-day I conversed with many about the bread of life. I never had such hearers before; no one refused or opposed my friendly saying; most of them are fishers. They show by their conduct that the Christians must labor for them very particularly; the Christians have a great duty towards those people; they are very poor in scriptural matters. If any Christian wishes to labor for them he will meet great things by the help of his Eternal Father. Lord, how can I be a successful instrument among this kind of people. Lord, open my eyes to see these great wonders in these villages. To-day the Talpoorum schoolmaster does not like to obey the order of the missionaries, therefore I dismissed him with his school, and appointed another one. The people are very much willing to have a school.

12. To-day, forenoon and afternoon, I went to those places to which I went

yesterday. As soon as two of the people saw me, they requested me to give them two tracts, and I inquired why. They replied, "We are very anxious to know more of the things which you spoke of yesterday." To-day they heard me more attentively than yesterday. To-day distributed six tracts among other people; yesterday seventeen tracts at Moolai and Talpoorum. To-day when I conversed with an oodagar; he told me that he never worships the idols since he heard something some years ago from Christians about the one Supreme Being; and he told me he wants to know something more hereafter about the great Being. I spent more time than usual with the other people. At noon I spent my time in my boarding-house very useful. They request me to tell them about the religion for amusement; so I do, when they come from their work, etc.

14. Conversed with a few a long time on the subject of "Fall of man," etc., and distributed two tracts.

16. To-day I determined to go and see those persons to whom I have given the gospel on the sixteenth of March. I saw three of them and inquired whether they have read or not. They gave me some account of what they had read; one of them read more than the other two. When I conversed with some fishers at Talpoorum, they ask, "Friend, what must we do? we cannot do the things which you say, because we are great sinners, we are not learned persons to read your books," etc. I replied, You must seek assistance from the common father of all, and he will be ready to assist all in every matter. They seem very willing to hear the great things. To day distributed four tracts. The brahmin took some books from the mission-school violently.

23. Sunday, Warren, 2d accompanied me to Moolai. The Moolai school and the Talpoorum school came to bungalow. I catechised the boys. Warren addressed the boys and the people about the salvation, etc. Four men, two panderams, two women, attended the meetings. After the meeting the two panderams asked us very foolish questions. We distributed two tracts in the school. At our lodgings we read several tracts to eleven persons of both sexes; except one, they heard us very well. In the afternoon we went among the people.

29. I distributed five tracts and a gospel. To the man who received the gospel I explained the first chapter of John. To-day my reading tract was on the subject of death, etc.

April 18. W. accompanied me to Talpooram. The forenoon we are engaged in catechising the boys. In the afternoon an old man very much abused us, and told us we served the missionaries only for money. The others who are in the bazar with him used filthy language. We spent the remainder of the afternoon in catechising the boys of Moolai school. This day when I examined my heart, it appears very fruitless and barren, no good thought about me, by long and vain conversation of my friends. When I took up the subject of joining the Lord's table, I very much feared within my heart is no love to my Redeemer. I see very sad things in my heart. I had no only religious conversation with my friends last or this month. I very much fear to go to the table, there will be poison in the bread and the cup to those like me. This evening, after a little conversation with —, I read the second chapter of Isaiah to him. In the former part he heard me, and in the latter part he showed a great displeasure and shut his ears. Afterwards he called me alone and advised me to worship the Siva, the idols; he spoke with great eloquence.

May 2. Besides our usual labor in the school, we continued in the school to speak with those who passed by; so we spake with five persons; two of them spoke very ill of us and Christians. In the afternoon I thought to go to those places which I so often revisited, to make them more familiar with us; but they resisted still. Seeing this my heart is broken within me; no mind to go any more to those places; a few only promised that they will attend the service on Sunday in the school-bungalow; but I think they are very ready to promise, but very slow to fulfil. Some of my chris-

tian brethren told me, as soon as I came in the evening, they had a very solemn day to-day.

Journal at Madura.

When Messrs. Hoisington and Todd removed from Ceylon to Madura, on the continent, Asbury, together with two other native converts from the Seminary, by the name of Warren, were selected to accompany them as interpreters and assistants. He is supported by the Native Evangelical Society of Jaffna, and is virtually a missionary sent by the native converts to Christianity there to their heathen brethren of the same language in the continent. The district where these three young men are now laboring is new ground, the christian religion not having before been preached there.—The journal was written in the English language by himself.

September 1, 1834. Warren 2d and I went to the west side of the fort this morning, distributed about twenty-seven tracts of different kinds, read and explained a tract; no opposition, only one asked, "If we receive your religion, what worldly profit can we get," etc. I replied, We should not expect the bodily gain, but should expect the gain of the soul, etc. Another rude young man said, "You need not trouble the people, we will walk in the old path of our fathers," etc. This afternoon we went to August street. The people name the street in different names because the principal goddess of the nation, *Meenarechy*, goes in different months in different streets. There we distributed more than twenty tracts. Most of the people received our tracts very thankfully.

2. We went to the great bazar, There we read two tracts. We then distributed forty-two tracts of different kinds to the two companies, nearly fifty in each company. To-day also a Moor-man opposed our friendly sayings. This evening we went to a village on the east side of the fort. When I conversed with a man, he seemed very ignorant both in temporal and spiritual affairs. After many inquiries I asked him, Have you any soul? He said, "Sir, I am an unlearned man; we are not able to know such kind of things as you do; we are only able to dig the ground and cultivate it." We left him and spoke with ourselves that we are happy that we were once like him, in the great deceiver's hand, but the unspeakably merciful God brought us in the light of the gospel by

his only begotten Son. Therefore we have more to do with those kind of ignorant persons. Two writers of the court requested me to read the tract which I had in my hand. I had the "Dark Way" in my hand, therefore read it to them; distributed nine tracts, four "Dark Way," to four respectable men.

3. This morning I went to the bazar. There I read seven tracts and explained to about forty persons. Some females also attended the company; no opposition; distributed twenty-three tracts, one "Dark Way." This noon two men brought their borrowed books and took two other books from the circulating library. When I examined whether they had read the former books, they appeared very well. This evening Warren 2d and I went to the temple of Meenarehy; there I read a tract to a company of about fifty persons; one of them prevented us from reading and asked many foolish questions in order to make laugh of the people. Some of his questions were, "What is the color of God? And what is the color of good and evil?" etc. After a little while the company became noisy; therefore we thought it is not good to stop there any longer and went to Meenarehy's gate. The company also followed us. About two hundred people surrounded me, both Tamilians and Mohammedans. Without any fear I opened my unclean lips to proclaim the good tidings of the never-dying souls. I read the "Heavenly Things" with louder voice than usual. In the middle of the tract the people became very noisy again also. Warren seeing this, he thought to carry some of them to a little distance. When he gained his thought, he read a certain tract to them in a loud voice. The people who were with me hinted to some of the Mohammedans to ask something of their religion. Then a Moore asked, "What shall we do to be saved?" I told him, "Believe on the Lord Jesus Christ, then you will be saved." He asked, "Cannot we believe the great Nelby or prophet Mohammed?" I said not, he is not a true mediator between God and man; they asked, "Why?"—Because he did not do any thing to save men, or he did such and such things in order to satisfy his desire only. Then they became very noisy, a young man took his hand to beat me down, but another said, "No, take care, he is the government's or the company's man." Another man of the same religion told, "Will the government take our heads, if we beat these good-for-nothing folks? how can he speak ill of our great prophet Mo-

hammed." Without moving to left or right, I stood firm among the company. In the mean time another Moorman came from a distance, ready to buy a thing in the bazar. He saw me in great danger, came into the company and took hold of my hand and dragged me out of the company. I thought he is also one of my enemies. He carried me alone and advised me, "It is not a rare thing to be one or more wicked people among so many; therefore, if you want to publish your religion, speak individually, there is no harm in it." When he took hold of my hand I thought he is also an enemy, but the all-doing God made him a preserver of my life. I know something of the martyrs and also I know to be faithful unto death. Without tribulation none can be a good soldier. See Acts xiv, 22, etc.

4. This morning two Warrens and I went to the same place, but did not see any particular thing. Then went to the next gate of Meenarehy; there we read and explained to about thirty persons; most of them heard us very well; five of them disputed, and in the company said, "Brothers, all the people in every caste, will receive the christian religion soon;" and some said we serve the Lord for worldly profits.—Distributed forty tracts. Two young men tore two of the books. Some asked, "Why do you give to such vile persons?" We told them the parable of the sower, etc. This morning I gave two gospels to men out of the library. They appeared very well; one had read the book which he received before; he said, "I am become very old from my manhood till this, I seek salvation in every religion, but could not find. If you have any thing tell me, without deceiving."

6. Sunday. Went to the east gate of the Meenarehy. I read a tract; the people said, "That we may know that your religion is more pure than ours, let your God come and say in our dreams; then we will worship him." Warren engaged in another company; distributed seventeen tracts. This afternoon we went to a hill, four miles from the fort. There is a very pleasant village at the foot of the hill; there are about five hundred houses. We were informed that there is a devotee on the southern side of the hill. We went there, but did not see him. We left a "Dark Way" and two other tracts in his room that he will perhaps read them. On the top of the hill there is another building for the Mohammedans, a mosque. As soon as we descended from the hill, some bash-

mins called us into the temple and desired us to read some of our books. I read them the "Heavenly Things," and brother Warren read the "Dark Way," and some others. In the mean time more than fifty people collected. An old man among them told, "You are very young,* therefore we need not hear you, your ages are not enough to know the great God, heaven, hell, soul," etc. No great opposition, distributed fourteen tracts, and returned home.

9. This afternoon brother Warren and I went to the east gate of the fort; there I spoke with two Catholics of Zoo-tooguen; they said that we are the persons who make the people go astray, we will not get the favor of the great God. They were very angry with us. Moreover they said that our religion did not come from God, but from Luther. We showed that it was not so; but they did not believe us. A Moorman came with great fury and made a great disturbance; he abused the missionaries a great deal and said, "You seem a better caste, and what cafer or pariah told you to distribute the tracts and disturb the people from road to road? If I have power enough I will kill the cafers," etc. By this man many people collected. I read tracts to them. Some said, "It is true that we see your religion is more pure than ours. Show us a miracle that we may follow you." Some asked, "If your religion is more pure, why then do European gentlemen who are in the civil services walk so indifferently? They are the persons who have dominion over the country, they must show us example that their religion is more pure than ours." Some said, "Show us the heaven and hell and then we will follow you," etc. In such a manner the people spoke indifferently. Some of them heard us very well. A young man followed us a little way and asked, "Teach me your religion that I may walk according to it?" We have heard that many have repeated our tracts very well, by that we have some encouragement, and we learn the people give the tracts to others.

10. Wednesday morning went to the catechist's of Palamcotta. We had a prayer-meeting with him and some others. This afternoon Warren 2d and I went to the south side of our lodging. A man very much interested at our talkings, and said, "Here is a man who now

some years ago received a book from a missionary. By reading that he became a very pious Christian, etc. So he spoke very much in behalf of the christian religion and got a book. We read and spoke with about twenty persons. A catholic woman asked us, "Why do you give the true God's religion to the heathen?" Distributed fifteen tracts, most of the people paid a good attention, etc.

13. This day six persons came to us by two and two; spoke many things concerning the religion: two were Catholics. They told that their relations hate them on account of reading our tracts, and said, "Will you not come and speak with them about their religion, or will you give us a book to beat them down?" Brother Warren and I selected some passages from the Scriptures and read them. Afterwards two respectable men came and told me that "We want to receive your religion, but we fear our relations and country people, they will hate us." To them also we read many passages from the Scriptures and explained the latter part of the first chapter of Romans. They appeared that they were very well touched by all the readings.

18. This morning I went alone to the small bazar. In the west side of it I read two tracts to about forty persons, most of them heard me well, some spoke very indifferently—spent seven tracts. In my way to house two persons who came from Dindigal requested me to come and read some books to them about the religion which you proclaim from road to road. According to their request I went with some books after breakfast. They paid good attention and said, "Who gave all our secret things to the English people?" I read some chapters of the first of Mark and Romans. One of them requested of me some books; the other said to him, "If you receive the books from him and misuse them, certainly you will go to hell." Then he returned the book with great fear; then the people who are with him showed his little mind, he ordered his servant to get them and keep for him.

21. To-day Warren 2d and I went to a lane in the south side of the fort. Warren read a tract to about eight persons. By degrees the people increased to hear. The people saw that it is an inconvenient place, they carried us to a pulliar's, there we read and explained tracts. Afterwards we went to the office of a police-man, and Warren read the "Salvation of a Soul," and the "Loss of the Soul." The officer said, "Your

* You all know very well that there is a strict order among the learned people, (or among the Hindoos,) that the inferiors should not advise the superiors, the son should not speak even with his father or brother.

religion is more pure than any, but those will walk according to it whom the great God had chosen." I told him that every one must seek the help of him, then he will assist them to seek him.

This afternoon we visited two houses. In the latter I read a tract to three respectable men; two of them reading and examining the Scriptures daily. One of them does not worship the idols and some of the ceremonies of his people; he does some on account of the people.

22. This morning I spoke with five persons. One of them was very angry and said, "If you preach the pariah's religion in the time of our rajahs, certainly we will take off your head and do more." The others made him silent, and said, "He did not make any violent terms with us, he says the way to heaven is according to his christian religion. If you want to hear him, hear, or go away."

28. Sunday. Warren 2d and I went to those men's houses who came last Sunday to Mr. Todd. There were about fifteen respectable men. Most of them heard us very well, one of them said, "We also know that there is one supreme God. Why do you read to tell us about him?" Another man spoke in behalf of us and said, "It is true that there is one God—all nations and people consent to that, but these Christians speak about Redeemer." He spoke very much agreeable to the christian religion. Warren read to them three of the tracts and some of the men came this afternoon to Mr. Todd. They were very much interested with Mr. Todd's conversation, and said to us, "We never saw such a kind gentleman as he," etc.

29. A gooroo of the Mohammedans saw me in the road with the tracts which I had in my hand and selected one from them and told me to read it. I read—about thirty Mohammedans collected together and disturbed very much—there was a great disturbance—need not write all things.

30. I went to the bazar alone—a great many people surrounded me to hear me read. I have read the "True Way" with great voice. The people spoke very indifferently, and said our god Siva, the only god, there is no other God than him; then I am obliged to read the "Dark Way."

EXTRACTS FROM LETTERS OF THE MISSIONARIES.

THE removal of Dr. Seudder from Panditeripo to a new station called Chavagacherry,

has been mentioned heretofore. On the 1st of July, 1834, he writes of the

Dedication of the Church—Temperance—Congregations.

Within the last quarter, several circumstances of a very pleasing nature have occurred at the station, which demand my grateful acknowledgments to the Lord of missions. These I will mention in the order they have occurred.

1. A part of the old church, built by the Portuguese more than two hundred years ago, has been repaired, and was dedicated to Jehovah, Father, Son, and Holy Spirit, on the 1st day of June. The sermon on the occasion was from the second chapter of Haggai and ninth verse. "*The glory of the latter hours shall be greater than of the former saith the Lord of Hosts.*" The church is about eighty-two feet long and fifty-six wide.

2. On the 5th of June a temperance society was formed. Immediately after the formation a meeting was held in the church, at which about a thousand people, independently of those without the building, were present. I have never before seen so large a congregation in a christian place of worship in a heathen land. Of this congregation about six hundred were children. Addresses were delivered by T. W. Coe, John Cheesman, and Charles Goodrich, assistants of the American mission; and by Solomon and Philip, the former belonging to the Wesleyan Missionary station at Jaffnapatam, the latter to the Church Missionary station at Nellore. Drunkenness prevails to a most distressing extent in this district, and calls for very vigorous efforts to prevent its increase, especially among the rising generation. No efforts I have ever made for the good of the people have commended themselves more than those which have been made to stem this evil. Those who abhor Christianity, and consequently all my exertions to spread it, acknowledge that in this one thing I am right. It appears to me, that I could not have done any thing better to introduce the religion of our adorable Master to the consideration of this wretched people.

3. The formation of a church and the administration of the Lord's supper. These pleasing events took place on the 29th of June. Previously to the formation of the church, brother Todd preached from Rev. ii, 7. "*He that hath an ear let him hear what the spirit saith unto the churches.*" It was an occasion of no ordi-

nary interest. I would that many pious young men now on their farms or in their merchandize, knew the luxury of being engaged in such glorious employments. They would then, perhaps, be more disposed to hear the calls we give them, to forsake all to come up to our help. One would suppose they would desire to avail themselves of all the sources of happiness within their reach, while travelling through the wilderness.

Our congregations at this and at the stations at Cutchay and Navelevoly are good. They are composed principally of children. On Sabbath last more than six hundred and fifty attended. Of these above one hundred were girls. The distribution of tracts and portions of the Scriptures has been continued. I only have to regret that my resources in these departments are so small.

A joint letter from the mission, dated October 22d, 1834, contains the following remarks respecting—

Pastors becoming Missionaries—Return of Missionaries to their Native Land.

We rejoice to hear that so many settled pastors are seriously thinking of removing to heathen lands; we are of opinion that great advantages will result to the cause from having ministers among the heathen who have had experience in American churches. In many respects a church here requires more wisdom in its management than one in a christian land. We would, however, advise no one to come out who does not intend to spend his life among the heathen, nor any one whose habits of study and systematic effort have been so broken up, that he has not a fair prospect of acquiring a new and difficult language for colloquial purposes, and of conforming to new and strange customs, and new modes of labor. Vagrant ministers, who may be in pursuit of novelties, are not required for this service.

After he has entered the field, circumstances may arise which will render a return expedient, but long and extensive observation have convinced us that, in all ordinary cases, missionary vigor declines after he begins to think of returning to his native country (you will not understand this remark as at all applicable to any of our own brethren). We consider the frequent returns of missionaries from India to be one of the great reasons why more has not been effected by them.

Persia.

EXTRACTS FROM LETTERS OF MR. MERRICK.

Prospects of Christianity in Western Asia.

AFTER mentioning some of the indications of divine providence, that the gospel should be preached in Persia without delay, Mr. Merrick makes the following remarks, under date of December 8th, 1835. He is still at Constantinople preparing himself for his exploring tour in Persia.

If Christians wait until the adversary shall himself open the gates of Mohammedanism, millions of ages will not bring even an approximation to the time of their conversion. I know the moolahs, not only in Persia, but throughout the Mohammedan world, are bigoted and intolerant, but there is still a wide field among the Moslems, where a disciple of Christ, who is "wise as a serpent and harmless as a dove," may labor with encouragement both from God and man. At least, let the counsel be followed which was given to a besieged king of Israel, "*Send and see.*" Possibly all the way may be strown with abandoned relics. But if every inch of religious ground is disputed, shall therefore christian enterprise and love sit down and despair? Shall we wait till the high priests of Islam send to theological seminaries in happy America, with permission and invitation to those who are girding on the armor of righteousness, to come and enlighten the Moslem mind, and by the grace of God, save, if possible the followers of Mohammed? If the moolahs can say to the missionary, "*Go,* and he goeth; then, begin with the moolahs, and in the temper and spirit of Christ, win their hearts to the truth, and secure their powerful co-operation.

I am aware that it is much more easy to chalk out a beautiful plan of christian action, than to take the first step towards its execution; but while the command of Christ, "*Go ye into all the world and preach the gospel to every creature,*" rings in my ear, I never shall have the conscience to exclude from the benefits of this universal commission a seventh part of mankind. The God of providence must, indeed, open the massive gates of bigoted superstition, which human power cannot unbar or move; but has He

charged us to evangelize the world, and yet left the task impossible? Merchants and travellers find ready access to the Mohammedans. How long shall the men of this world be wiser in their generation than the children of light? The missionaries at Constantinople think that the time has fully come for the establishment of a mission here, whose express object shall be the immortal welfare of the Turks. An experienced brother here, told me the other day, that it was his deliberate conviction, that a missionary to the Mohammedans of this city, would have abundant work on his hands by the time he could become qualified to labor. And I ask, with an anxious, burning heart, if there is not a single man in all the schools of the prophets in America, who will give his prayers, his efforts, his whole life for the glory of Christ, for the salvation of the Turks? Tell the missionary brethren at our seminaries that they must no longer neglect the Mohammedans. Assure them that the one hundred and twenty millions of Islam, dwell on the same planet as the inhabitants of the great western valley, with those of India, and of the Sandwich Islands. Ask some whom I have 'seen in the flesh,' both at the north and the south, if they are willing a brother should go alone to Persia? But if it must be so, let me go solitary as Elijah went to Carmel, yet do not reject my plea for the Turks. Come over and help them. Since I commenced this letter, my Turkish teacher has expressed his desire to one of the missionaries here, to be baptised, thus proving that he thinks more on the subject of religion than I had supposed. I cannot yet converse with him, but am told by a brother who can, that although he is evidently ignorant respecting evangelical religion, yet his understanding is so convinced, that he desires to profess Christianity and abide the consequences. His case is considered very interesting, and I commend him and the Turkish nation most earnestly to the prayers of the pious in America. Also, let those who love to commune with God in secret forget not the Persians, nor Mohammedans wherever found. I rejoice to feel increased devotedness to their spiritual welfare, and wonder more and more that Christians have so long neglected them, and even now pass by them on the other side. The day-spring from on high that is beginning to dawn on the eastern churches, is an evidence that their work as persecutors of degenerated Christians is well nigh accomplished. Their political glory has de-

parted. Persia is agonizing in respect to a king. Turkey and Egypt are ready to devour each other. In fact, the whole Mohammedan world seems dissolved. Now is the time to send them spiritual deliverance, before increasing scepticism shall freeze their souls into the ice of deism or atheism. Fear not, in view of the civil commotions which now exist, or which may arise hereafter. The Most High is thus turning and overturning, till He whose right it is to reign, shall come.

On the 7th of January, Mr. Merrick gives a report which he received from a professedly christian Jew, employed as a teacher by Mr. Schaeffer, respecting—

A partially Christian Community in Arabitan.

He was banished to Cesarea in 1829, where he remained in exile about three years. During this time he exercised the profession of physician, which of course gave him an advantage in acquiring information. He states, as a matter currently believed at Cesarea, that in a region called Arabitan, or the land of the Arab, lying at a considerable distance eastward from the above named city, there are a large number of villages, containing a population of eight or ten thousand inhabitants, who constitute a sect professing Mohammedanism, but who also use some of the christian rites. They have the ordinance of baptism and the ceremony of anointing with oil. Marriages are contracted exclusively in their own community. They have little intercourse with any of the people around them, but are occasionally visited for purposes of trade by Greek and Armenian merchants from Cesarea. So far as I can learn, they seem to be a sort of half-way Christians, who, chiefly from notions of prudence or necessity, wear the outward garb of Mohammedanism. Indeed, it is probable that they are the descendants of professing Christians who were compelled to receive the dogmas of the Koran, and who would gladly renounce the religious system they have been forced to acknowledge. At all events, they appear to be a step in advance of their Turkish neighbors, so far as regards progress towards truth. From the representation I have received, I feel desirous to visit them, but this at present seems impracticable. My course lies another way. But may it not be expedient for some of the missionary brethren in Syria to look after this unknown sect

among whom the way of the Lord seems preparing? Who can tell but a great and effectual door for the dissemination of the gospel may there be found open among thousands who visibly profess the doctrines of Islam? It would rejoice me exceedingly to impart to them copies of that divine word which is able to make wise unto salvation.

Christian Inquiry among Turks.

Our Jewish friend also states that when at Cesarea he made the acquaintance of a *cadi*, or judge of that city, to whom he managed to loan the Scriptures of the Old and New Testaments in the Turkish language. The *cadi*, to prevent suspicion, kept the sacred word in his harem, where he carefully preserved it; and when the Jew was released from exile, the Turk desired that he might still retain the Bible, which he was readily permitted to do. My informant thinks there are many at Cesarea and in that region, who are desirous to renounce the bondage of the Koran. But whatever may be the state of religious matters there, I am more and more deeply convinced that not an hour should be lost in preparing the way of the Lord among the Turks of this city. It is impossible for me to express my urgent sense of this duty. It is true, no open, direct efforts seem called for at the present time; but the prospect promises abundant labor to a Turkish missionary even before, by the acquaintance of necessary languages, he would be able to perform it. My cool and deliberate judgment would adjure you, in the name of Christ, to select forthwith the most competent man you can find for this station and hasten his departure hither.

The vices of christian countries, particularly intemperance, are making sad inroads upon the stern virtues of the Turks. The introduction of European arms, and nearly of a European dress in the army, with similar changes in the navy; the humbled state of the empire; the number already regarded by their fellow-countrymen as destitute of all religion, with a thousand other causes and influences, all conspire to make the call for a Turkish missionary imperative. Surely among my dear brethren at home, there must be a man ready to honor Christ among the Turks. Let him come over and help us. It is a very responsible situation which calls for much of the spirit of Christ. Perfect command of passions, wisdom, gentleness, affability, perseverance, zeal, firmness, holiness—

in short, all that entitles one to favor both with God and man, are specially desirable in a missionary to this people. There are such in the American church, who can be spared from home. Oh that I could take some of them by the hand and say to each, Brother, Come go with me to the Moslems. It is desirable that every missionary to Western Asia should be able to speak French or Italian, both of which languages are much used in these countries. Medical knowledge would be useful to the Turkish missionary, on account of his professional skill. He would also be highly useful to the mission family here. But this qualification is by no means an indispensable one. Send us a man 'full of faith and the Holy Ghost,' skilful in the treatment of moral diseases, whether he is able to prescribe for those of the body or not.

Syria and the Holy Land.

LETTER FROM MR. THOMSON, DATED
BEYROOT, OCT. 14, 1834.

THIS letter was written subsequently to the decease of Mrs. Thomson at Jerusalem, and at the time when the arrangements were in progress for his removal from that place to Beyroot, and the transfer of Mr. Whiting and Doct. Dodge from the latter station, to supply his place in the Holy City.

Ruins of Ancient Cesarea.

It was thought advisable that Doct. Dodge should accompany me to Jerusalem, that he might complete all the necessary arrangements for the accommodation of the two families, and also assist me in moving my family to this place. Accordingly we left Beyroot on the 22d of August, in an open boat, and with a fair wind, which, by the next morning had wafted us past Sidon, Tyre, Acre, Khaipa, Tantoora, and would in three hours have landed us in Jaffna, had not our captain obstinately persisted in his determination to stop at the ruins of Cesarea, and take in a load of stone. Though this was not according to our engagement, we were compelled to submit; and I spent the day in examining the ruins of this once splendid city. We dropped anchor within the artificial harbor, so celebrated in the history of this place. It is much choked up with broken columns, and masses of ancient walls, but the foundations are still to be traced, and clearly indicate its original form and

dimensions. Compared with modern works of the same kind, it dwindles into insignificance; but it must have been a great convenience to this part of the coast, where there are no harbors of any kind at present. The walls of the city must have been very strong; were well furnished with towers, and surrounded by a wide and deep ditch, also walled. The space inclosed is about four or five acres, I suppose, and is entirely too small to have ever contained a large city. But it appears to have been almost one entire mass of buildings; and there are also traces of considerable ruins in the surrounding plains. Cesarea has so long been resorted to as a quarry for Acre and Jaffa, that the most valuable, and beautiful specimens of architecture have long since disappeared. Nothing is to be seen now, but broken walls, immense piles of rubbish, and great numbers of plain limestone and granite columns. To me, however, it was intensely interesting. There appeared to be a mysterious sympathy between these sad and solitary ruins, and the desolation that reigned within my own heart. The drowsy bat fluttered over my head, and the solitary owl stared at me through the murky gloom of the dark damp vaults; while the heart, in the midst of her own musings, held communion with the works of ancient greatness and glory. Cesarea was deeply interesting to me on another account. It was here that the good Cornelius fasted and prayed until an angel came down from heaven to direct him what he ought to do. Here the gospel was first preached to the gentiles, the Holy Ghost poured out upon them as upon the Jews, and thus the middle wall of partition broken down. From this spot the gospel set out to run its course amongst the nations, north and south and east and west—west, far west; and now from the far, far west, the herald of the same gospel returns to mingle his tears with the dust and ashes of this cradle of the gentile church. How mysterious, how wonderful are the ways of God! In this place, too, the greatest missionary that ever lived, was confined in prison two whole years; and it was with peculiar feelings that I wandered over the ruins of what must have been that ancient castle. The conviction that on this very spot the great apostle of the gentiles lay in prison eighteen hundred years ago, was highly exciting. And I endeavored to pray for the like spirit and courage that animated his heart in the midst of all his persecutions and afflictions. It might and probably does ap-

pear to many wise men of this world, that it was a very foolish waste of time to lay so long in prison for conscience sake; but there is no intimation that God disapproved of it, or that the apostle regretted it. It is profitable, and necessary at times, to stand firm, and suffer for conscience sake, whatever may be the consequences.

About midnight our boat was loaded, and we got under weigh again, but with a light, and variable wind, which soon left us in utter helplessness, to dance about at the mercy of a sick-sea; and we did not reach Jaffa until the evening of the 24th. As soon as I stepped on shore, an entire stranger came up, and informed me that he had just come from Jerusalem—that Mr. Nicolayson had been taken dangerously sick—Myriam was also very low, and Cico, my Maltese attendant, who had the care of my babe, had relapsed, and that the babe had been sent out into an Arab family.

Journey to Jerusalem and Return.

After noticing the anxiety which must necessarily be awakened by such intelligence, and the fact that the United States' ship Delaware was lying in the harbor of Jaffa, and his regret at being compelled to depart without even calling on his countrymen on board, Mr. Thomson proceeds—

On the morning of the 25th we met several parties of the ship's crew returning from their pilgrimage, appearing thoroughly fatigued with their excursion. Just before we entered the mountains, we came in sight of a party, one of whom was a long way in advance of the rest, and galloping at full speed, when his stirrup broke and he fell to the ground. As he did not rise we hastened up to him, and found both bones of his leg broken just above the ankle. We remained with him until his companions came up, with whom was one of the surgeons of the ship. As there was nothing amongst us to bind up the fracture, the wounded man was carried on a hammock to Ramla, about eight miles distant. The surgeon had been with Mr. Nicolayson several days, and considered his disease to be a low typhus fever, and his situation so critical, that he feared to take leave of him this morning, lest the excitement should prove fatal. In this company I also met the chaplain, Mr. Jones. It was very delightful to meet with him, and so many other Americans in this desolate place, but we had only

a moment to converse, and that interrupted by the tale of suffering in Jerusalem, and the presence of it among us. One brief moment of hurried inquiries, and heart-felt prayers for each other's welfare, and we parted never more to meet again on earth. They conveyed their suffering companion to Ramla, and we hurried on to the house of sickness, perhaps of death.

When we reached Jerusalem, Mr. Nicolayson looked more like death than life—Myriam was wildly tossing about on her bed in a high fever, and Cico, so very low, that I should not have been surprised, had he died before night. Mrs. Nicolayson, whom I left sick, was still feeble, the children had the ophthalmia, and the whole family was in great confusion and distress. What a mercy that Doct. Dodge accompanied me! My dear little babe had not been sent out of the house, but a Greek woman, who accompanied us to Jerusalem when we moved, came and staid at the house to take care of him; and God be praised! he has been surprisingly well, for a babe so young, and so suddenly weaned.

From the 25th of August, to the 3d of September the Doctor and myself were busily engaged in taking care of the sick; and through the blessing of the Great Physician they have recovered rapidly, and were at the latter date able to walk about the house. Mrs. Nicolayson having determined to return to England with the children, we all prepared to remove at once; and I descended the mountains to make the necessary arrangements.

Came to Ramla on the 3d, in company with a detachment of Egyptian troops, an escort to some wounded officers. We passed over the principal battle ground between the pasha and the Fellahs. The dead had all been removed, but the ground was white still with cartridge paper. Here, that detachment of troops with which I expected to have gone up to Jerusalem, was cut to pieces; and here probably I should have met with a violent death, had I accomplished the desire of my heart at the time. How short sighted are we, how merciful is God, even when he seems to thwart and disappoint us!

Soon after we entered Ramla, the pasha's cavalry suddenly surrounded the town and commenced apprehending the Hawarah. These are a strange class of Arabs, occupying a middle rank between the Bedween, and the villagers. They were originally from the Barbary coast of Africa; were brought here as merce-

naries of the previous pashas; and are enormously wicked. They committed nearly all the robberies and spoliations on the plains during the rebellion. Their main residence is on the mountains above Acre, where they are to be found in considerable numbers; but they also have had their spies in all the chief towns of the country, and as they were plunderers by profession, they were the terror of the land before this government began to wield its iron rod. Since Ibrahim Pasha conquered the country, they have never dared to show themselves until this rebellion, when they rushed down upon the plains, like greedy wolves, spreading terror and making sad havoc wherever they came. The pasha practised much art. Took no notice of their robberies. When they became alarmed for their safety after he had conquered, and brought back the goods which they had plundered from his troops, he sent them away; told them he cared nothing about it, etc. He even employed them as soldiers; and when I descended the mountains on the 1st of August, with a very large caravan of the pasha's camels, these Hawarah were the guard. The people murmured, and every body wondered; but it was only a trick to ascertain their numbers and where they all lived. Having ascertained these points, they were, on this day, unexpectedly and simultaneously surrounded and taken. The pasha has determined to extinguish the tribe altogether, and has effected it. Some are sent on board the fleet; some are incorporated into his army, while the most criminal are put into the Lewman, a kind of penitentiary—a few only have been beheaded.

On the 4th made an arrangement to have my goods returned to Jaffa. They have remained here in perfect safety since last spring—not an article was stolen although all the consuls fled, and the place was nearly deserted for a long time. Reached Jaffa about noon, and procured a boat to carry us to Beyroot. Got all things ready to sail on the next Wednesday. Set out to return to Jerusalem on the evening of the 5th and travelled all night. On the mountains we were enveloped in a dense cloud for several hours, and were thoroughly wet, and chilled through. We arrived before the gates were opened in the morning; but when they were, I hastened to our house, wet, and cold, and wretched. I threw myself down and slept two or three hours. Rose feverish, but got better during the day, and was enabled to make the necessary arrangements for

leaving on Monday. The next day was the Sabbath, my last Sabbath in the "holy city." Oh what scenes of sorrow crowd upon my mind, even at this late date, at the very mention of Jerusalem. But I cannot, dare not linger round the tomb of buried love. The religious exercises of the day were refreshing. All the sick were able to attend, though very feeble.

Removal of the Mission Families from Jerusalem.

On Monday morning commenced at the dawn of day to prepare; and after a vast deal of trouble we got the sick all on their horses about twelve o'clock, and turned our backs upon the sacred city—a sad and sickly group. With considerable difficulty we reached Ramla ten o'clock at night, and with still greater effort we got to Jaffa on the next day. The sick were much fatigued. Being the only healthy person in the company, Doct. Dodge being quite feeble, I exerted myself a good deal. The dear babe being also worn out by the heat, want of rest, and good food, could not bear the jolting of the horse, and I walked much and carried him in my arms; and when we reached Jaffa the skin was worn off my feet, and I was much exhausted. In the night I was attacked with the cholera morbus, and was terribly sick. The attack, however, was not so violent as that at Jerusalem during the illness of Mrs. Thomson. The next day (10th) recovered rapidly, and in the evening went on board, and set sail. All the sick relapsed, and were very sick when we reached Beyroot on the 13th, nor did they recover for more than a week after our arrival. Since that time they have had frequent returns of fever. Blessed be God, we are all spared, however, and as the cool weather has commenced, we have reason to anticipate a speedy restoration of health.

I have abundant cause for gratitude for my own health, and consider myself in a good degree acclimated. Ten times have I crossed that hot plain of Jaffa, at all hours, from midnight to burning noon, and in the worst season of the year, without any material injury to my health, when only once passing it last summer, threw me into a fever, from which I did not recover in seven weeks. Short and violent attacks I have had, but they were in every case the effects of exhaustion.

Arrangements for re-occupying Jerusalem—Health and Missionary Labors at Beyroot.

Brother Whiting and Dr. Dodge are on the eve of their departure to Jerusalem. They go by land, but send their goods by sea to Jaffa. I hope and pray that God will go with, and before them, and prosper their way. Their work is arduous, but deeply interesting, in which I should willingly have lived and died, if it had been the will of the Lord.

Mr. Nicolayson has returned already to his station. His departure was hastened in consequence of a letter which he received informing him that the soldiers had broken open and taken possession of his house; and also that most of his goods had been stolen. This is only one of a thousand vexations to which we have been exposed. His health was quite good when he left, and he met with a very favorable opportunity, in company with several English noblemen who were going to Jerusalem. Mrs. Nicolayson remains at Beyroot for the present, and will probably not sail for England till spring, as the season is already so far advanced that she could not reach her friends before the middle of winter.

Our brethren have all returned from the mountains, where they have spent a very pleasant and profitable summer. The health of all, both old and young, has been much improved by the mountain air; and they return with more like the life and vigor of our own native land, than I have seen since I arrived in this country. Mrs. Whiting especially has profited by the course which has been pursued for the last year, and is apparently as vigorous, and free from disease as any of her sisters of the mission. All our accustomed exercises have been, or are about to recommence, with at least, as fair prospects as we have ever enjoyed.

On last Sabbath our English service, which was always held at the English consulate, until the death of Mr. Abbott, was conducted, for the first time, at the house of Mr. Jasper Chasseaud, American consul. I was pleased to see all our congregation at the new place of worship. We have great reason to be thankful for the kindness of English merchants and residents, all of whom attend our service, and conduct with the greatest propriety and decorum. This cannot be said of any other place in the Levant. The Arab preaching was also commenced again on last Sabbath, and

more numerously attended than usual. Oh that the Holy Spirit might be poured out upon us in large measure. This we greatly need—it is absolutely necessary, or all our labors and fair prospects will end in bitter disappointment.

Openings for additional Missionaries.

We are looking very anxiously for more help, but do not know whether to expect any or not this year. We suppose Tripoli will be our next station. That, however, will be more easily decided after the reinforcement is on the ground. Damascus is a very unhealthy location. Mr. Farran has not dared to spend the summer there. I feel anxious that Gaza should be examined. It has a greater population than any town on the coast south of this place, according to the best information that I could gather; and there are said to be a considerable number of Greek Christians residing in it. Jaffa is very unpromising at present. There are but few Christians, and they mostly Greek catholics, or genuine papists. Ramla presents a much more inviting field, and being within half an hour of Lydd, where there are about two hundred orthodox Greeks, certainly deserves some attention. I became acquainted with the priest at Lydd, who treated me very kindly, and volunteered his co-operation in establishing schools and distributing books. From him I also learned that there is but one more christian village in the plain, besides Ramla. It is called Abood, and is about three hours to the north of Lydd. Ramla ought to have two schools for Greeks, Lydd and Abood each one, and perhaps Jaffa also. This priest confirmed the information which Papa Isa gave me in reference to the mountains, declaring that there were a great many christian villages scattered all over the mountains of Judah, Samaria, and Galilee. A large body of Christians is collected in Nazareth, and when I was there during my first visit through this country, I was frequently impressed in regard to it as a station; and this impression has been strengthened by information respecting their villages, and by the discoveries of brother Smith in his tour. Schools in these villages, and in the southern and western part of the Howran, could be more easily superintended from Nazareth, than Jerusalem. Nazareth being elevated, furnished with comparatively good houses, and most excellent water, promises fair for health, which is confirmed by the appearance of the inhabi-

itants. It is no great recommendation to it, however, that there are one or two Greek convents, and a very large and wealthy one, under the dominion of, and swarming with, surly monks from Spain and Portugal. According to information which I derived from different persons in Jerusalem, there is a very interesting body of Greek Christians at Kerek, which is situated southeast of the Dead Sea. There are said to be several thousands of them, and they are described to be more free, bold, and warlike than any Christians in this country. This corresponds also to the description of Burkhardt; but nothing can be known definitely and accurately, without their being explored by some christian traveller. Their warlike propensity has brought them into fearful collision with Ibrahim, during this rebellion; and I have heard that he has inflicted terrible vengeance upon them.

The foregoing comprises nearly all the information which I was able to gather concerning Palestine during the brief, and troubled time of my residence in Jerusalem. Though it has not the accuracy of personal investigation, it is sufficiently correct to decide the fact, that there is a more numerous christian population in that country than we had supposed. It is certainly an interesting fact, that Christianity, such as it is, has never been expelled from the mountains of Palestine. There are also more inhabitants in the country generally than I expected to find. The mountains abound with villages, whose inhabitants, though nominal Mohammedans, have scarcely any religion at all; and when the day comes, as it certainly will before long, that Mohammedans shall be converted to God, they will furnish a most interesting field of labor. I hope and pray that we may soon be able to establish a mission specially for the Mohammedans, another for the Druzes, and another among the pagan Ansarrea, who dwell in the mountains above Laddakia. The Lord hasten the downfall of Satan's empire throughout this land, and the whole world, for his Son's sake.

EXTRACTS FROM THE JOURNAL OF MR. WHITING, AT BETROOT.

Hostility of the Patriarch—Disregard of his Threats by the People.

April 28, 1834. An order from the patriarch was read in the Maronite church yesterday, by priest George, requiring all Maronites who are in the

habit of going to the house of "the English," (i. e. the missionaries,) or who are in their employ, or any way connected with them, to break off such connection entirely, and without delay; and warning was given, that whoever should disregard this order, and refuse to repent and return from these sinful ways, must expect, on the next Lord's day, to be excommunicated from the church of St. Peter.

29. Have been for some days treating with a respectable Maronite for a house, which he seems willing to let to me, notwithstanding he knows well that such an act would be a violation of the order above-mentioned, and a most heinous offence against his patriarch and church. This order, (which is aimed in part at his cousin, the young man who teaches our school of Maronite children,) only irritates them, and makes him more determined than before, to let me have his house. He now declares that nobody else shall have it but myself, or some one of "the English."

30. Visited three of our schools in company with Dr. Dodge. Concluded the contract with the Maronite for his house, and paid him the rent for one year. I asked him if he was not afraid of the excommunication. "No," said he with an expression of contempt, "what can they do with me? The times are changed since Asaad's day. Let them do what they like." I was somewhat surprised to see the man so independent in his feelings; and not less so to find our young Maronite resolute in his purpose to continue in connection with us, in defiance of the authority of priests, patriarchs, and popes.

June 3. Visited three schools. Our young Maronite teacher, having lost a large portion of his scholars, partly in consequence of their parents being afraid of the excommunication, and partly on account of his own negligence, I thought it best to dismiss him.

July 8. Finished a tract of about forty pages on temperance; the preparation of which has occupied my leisure hours for several weeks past. It has been approved by the brethren and translated into Arabic, with the view of having it printed as soon as our press shall be put in operation.

17. Went with Mrs. W. to Aaleih, on Mount Lebanon, for change of air, which the health of both required.

18. Had a conversation with a number of Druzes. They made many inquiries about our country—how far distant it was—whether it was an independent

kingdom, etc. They seemed interested in the information I gave them respecting the nature of our government, and our separation from Great Britain. They inquired, as usual, if there are Druzes in England. They all have the impression that there are, and appear surprised when we assure them there are none.

19. Sabbath. Walked down to the lower part of the village, where there are twenty families of Greek Christians, hoping to find opportunity for some useful conversation with the people. Spoke with several women, who were making and baking bread in a public oven, on the sin of doing this work on the Sabbath. They admitted it was wrong: some of them did not attempt to justify it, while others offered some slight excuse. Numbers of the women and children gathered around us as I was talking to them, and all seemed gratified that I cared enough about them to make them a visit, and converse with them. I read to them a short portion of Scripture, from a little book of Bible extracts, and then addressed them on the duty of keeping holy the Sabbath day. All assented to the truth of what was said, but without the least apparent compunction for their habitual sins on this sacred day. They said to one another, "It is not true, as the Druzes pretend, that these people are more like them than like us. They are more like us Christians, and they love us more than they do them."

22. Rode with Mrs. Whiting to Bhamdoon, the village in which Messrs. Smith and Dodge, with their families, are spending the summer. United with our brethren and sisters in prayer, and conferred with them on the best methods of doing good to the people of these villages.

24. Heard of the death of the English consul, Mr. Abbott, the early friend and patron of this mission. He died at Ehden, on the 18th inst. Mrs. Abbott having heard of his illness, was on her way to him; but before her arrival at the place, she was met by a friend bearing the tidings of his death. Thus it has pleased God to remove from us a kind friend and valuable counsellor—one whose uniform kindness and hospitality to all our missionaries, and to others of our countrymen who have visited this country, will not soon be forgotten.

Mr. Thomson mentions that Mr. and Mrs. Whiting had returned from the Mountains in good health.

LETTER FROM MR. WHITING AND THE
LATE DOCT. DODGE, DATED NOV. 17,
1834.

THE removal of Mr. Whiting and Doct. Dodge and their families from Beyroot to Jerusalem was mentioned at p. 233; and the lamented decease of the latter, on the 28th of January, at p. 281.

Commencement of their Residence at Jerusalem.

We have come up to Jerusalem not knowing the things that shall befall us here. The past history of missionary efforts at this station, especially the events of the last summer, convey to us a solemn and monitory lesson on the uncertainty of all our plans and hopes—a lesson which we desire never to forget. We would not, however, be anxious respecting the future. We commit ourselves and our enterprise to the Lord, whose providence, as we believe, has directed our way hither. Our prayer is—and we are assured that thousands of our friends and brethren in America will unite with us in this prayer—"Save now, we beseech thee, O Lord; O Lord, we beseech thee send now prosperity." Should it please God to grant us this our request, and give us such a door of entrance among the people, and such a firm establishment of our mission as we desire, let us be thankful. But should the station again be broken up, either by death, sickness, political disturbances, or other causes, let us not be discouraged. Let prayer continue to be made, for the peace and salvation of Jerusalem; and then we may confidently hope that the dreadful curse which has for ages rested upon this city and this land, will ere long be removed; and that the day-spring from on high will re-appear, to give light to them that sit in darkness and the shadow of death, and to guide their feet into the way of peace.

We were welcomed to Jerusalem by our valued friend and fellow-laborer, Rev. J. Nicolayson, who has just been joined by Mr. Calmen, also a missionary to the Jews, and lately connected with the Bagdad mission. We have not yet had time to form new acquaintances, nor can we well express our opinion as yet respecting our prospects of usefulness in Jerusalem. One thing with which we have been much struck is the depressed and wretched state of the whole country around, in consequence of the very rigorous policy adopted by the government

since the late rebellion. In the first place, the people were disarmed, except such as fled from their houses, taking their arms with them. The number of muskets demanded of them was so great, that many were obliged to purchase them for the occasion. This measure caused much distress in some parts of the country. Next, to punish the leaders in the rebellion, such as could be found were taken, and some were imprisoned and bastinadoed, and others beheaded; while to punish those who had fled or were concealed, their property was destroyed, that is, their olive and fig trees were cut down, and their houses demolished. But what the poor people seem to feel most of all, and the dread of which was in fact the cause of their rebellion, is, that large numbers of them are demanded and dragged off to recruit the pasha's army. From various towns and villages in the mountains of Judea, Nablous, and Hebron, several thousands of men and boys, we understand, have been gathered and forced into the service, to be either trained as soldiers, or employed on the public works. The distress and discontent necessarily caused by these measures is very great, and the effect upon business of all kinds, especially upon agriculture, is most disastrous. Never before have the privileges of a free and enlightened government, like that under which we have had the happiness to be born, appeared to us so precious, as since we have become acquainted with the condition of this oppressed and degraded people. It often appears to us, that, if there is a people on earth under peculiar obligations to be grateful and contented, it is the people of the United States of America.

Sandwich Islands.

REPORT OF THE STATION AT KAILUA,
NOV. 5TH, 1834.

THE report of the station at Kailua for May, 1834, forwarded by Messrs. Thurston and Bishop, was inserted in the last number. The following report presents a view of the station at a period six months later.

Admissions to the Church—Candidates—Character of the Members.

The state of religion among us, though there are not wanting things to deplore, still continues as favorable as it was when we wrote in May last. At the

communion in August thirteen persons, male and female, were admitted to church-membership. For some weeks past, we have perceived an awakening spirit in the minds of several who have long been slumbering over their eternal interests. There are a few who for some time past have given satisfactory evidence of having passed from death to life, whom we hope to bring forward soon for public examination. In addition to these, there is a large company of persons, principally of the middle age and older, who have long professed to have taken Christ for their portion, and whose moral character, as far as we can ascertain, is good, but who fail of exhibiting clear views of scripture truth on account of their obtuseness of intellect. There are more than one hundred of them, many of whom have appeared serious for years. But we have hesitated about receiving them until they shall be further instructed, and until their christian character shall be more confirmed. Doubtless many of these are building upon false foundations, while charity must hope that many of them are truly pious. The difficulty lies in selecting from so much rubbish the true from the false.

We have had no instance of defection in the church for more than two years, and but one case of discipline in that time. The church, as a body, appear well, and live in harmony with each other, and many individuals of them are valuable helpers to us in all our social meetings, as well as in carrying into operation any measure we put on foot.

Congregations—Preaching—Regard for the Sabbath.

Our Sabbath congregations, as also our weekly and morning prayer-meetings, are more frequented than formerly, and a more fixed attention to the preached word prevails. We attribute this favorable state of things, under the divine blessing, principally to the happy influence of our morning prayer-meetings. The impulse to religious feelings there received at the beginning of each day, accompanies them through all the succeeding hours. We meet at five o'clock, which at this season is an hour and a quarter before sunrise, and continue together an hour, which is so much time gained from the empire of darkness. The number that attend is from two to three hundred.

Since July last we have preached a weekly lecture on Wednesdays at the village of Holueloa, three miles south of

this place, which is well attended by the people of that and the adjoining villages; so that besides our daily and weekly social meetings, there are six sermons preached by us to the people within our bounds; viz. three at this place and three at the out-stations. A general willingness to attend upon our religious instructions is manifested by about half of the population, while the remainder remain totally indifferent to their spiritual interests, and spend the Sabbath in idleness and sleep. There is, however, less open profanation of that sacred day among us on this part of the island, than used to be seen by us in many of the cities and villages of our native land, and public sentiment is generally in favor of observing it as a day of rest. But the regard which multitudes pay to the day, is merely to abstain from labor, and this regard must not be attributed to any reverence they feel to the day itself, so much as a deference to the opinion and practice of the most influential individuals of the district, which are in favor of good order. But we have no reason to suppose that, should such an influence be exerted here, as has been at Oahu, in favor of heathenism and its attendant vices, it would be followed by any less disastrous consequences. "The hearts of the sons of men are" every where "set in them to do evil," whenever they can transgress with impunity. And here are all the materials for such a revolution so soon as the scale of evil shall predominate. At present we are governed by laws enacted during the reign of order, and the transgressor does not escape a mild punishment. The restless and turbulent spirits, who cannot brook the laws that prohibit crime, endeavor to elude the vigilance of government and escape to Oahu, as a more congenial clime. Many of them do thus escape, but many others still remain, to pollute and corrupt by their example.

Additional Laborers Needed—Prospects of the Schools.

You will learn by communications from this mission, that we have applied for large reinforcements to our numbers. We are sanguine in the hope that our petition will be granted. Should this be the case, and the whole island become occupied by missionaries, there is a probability that under the divine blessing the day of reverse which threatens to overspread this fair portion of God's heritage, will be averted, and the light of divine truth be extended to the remotest dwel-

lings of these shores. But it is important that those who shall be sent out here be apprised of the probable situation of their future residence. Many of them must be prepared in their minds to dwell in remote places, far from the society of any but natives, and where a foreign face will seldom be greeted. In other respects their situation will be as agreeable as was that of ourselves when we first came to the field. But the contrast will be considerable; and lest disappointment should destroy their expectations, it may be well to apprise beforehand all such as shall come out hereafter of their probable destination.

Our numerous labors in preaching, teaching school, in translating and book-making for the high-school, have precluded the possibility of superintending native schools to that extent which their importance demands. The interest once felt in them, both by teachers and scholars, has very much abated; and the present generation of youth in the neighboring villages are growing up in a measure ignorant of letters. It is true the schools have a nominal existence, and once a quarter present themselves before us for examination, though but a few days are spent in preparation, and with diminished numbers and interest. The system of instruction by uneducated and unrewarded teachers, though it has taught many thousands to read, is now waxing old "and ready to vanish away." Not more than a dozen schools in this district, which once numbered fifty of them, are in operation from one examination to another, and those only two or three days in a week. These are mostly in Kailua and its vicinity. In this statement we except the schools for teachers and children, taught and superintended by ourselves assisted by native teachers, which (especially the children's) are in a flourishing condition. The boys' and girls' schools at this place, number about one hundred and fifty pupils.

But what must be done for the schools of native teachers, in order to awaken an interest in their behalf? We have no funds appropriated to the support of such teachers as are qualified for the work, and they have not the means of maintaining themselves while they teach others. Nor ought we to demand their time for this purpose, while no provision is made towards their support. Will the churches of America contribute to this object? On this island they will not require money but articles of barter, clothing, and books. Thirty dollars annually

will so far maintain a teacher and his family, that he can devote the greater part of his time to teaching. Cotton clothes, slates, knives, thread, needles, thimbles, combs, etc., are the articles most in demand for barter; and for clothing, thin coats, vests, shirts, pantaloons, etc., would be needed. It is probable that some considerable part of the expense may be defrayed by native books. Books in a pamphlet form have lost their value in the eyes of the people, but bound books are in good demand, and are sought after even by those who have left the schools. As a means of supporting teachers they might contribute much, but cannot be depended on for the entire expense. As to government patronage, we have no reason to suppose that the rulers, with their present views and habits, will afford any aid, the tendency of which would be to elevate the intellectual character of the common people. They would, doubtless, be willing to take into their train a number of teachers and feed them; and this will naturally be the course of all those who are now educating, should no means be provided for their employment by the mission. But it is not our design to educate men to become the idle attendants of chiefs; for in that case they would be useless to us and to the nation at large. We must have them not dependent on the chiefs for support, in order to insure their future usefulness. This can be accomplished only by employing them in schools, and providing them a support.

Pawnees.

EXTRACTS FROM THE JOURNAL OF MR. DUNBAR.

[Continued from p. 349.]

Method of taking the Buffalo.

Nov. 7, 1834. Our route since we left the village has been along the south side of the Platte. This is a very broad stream, as its name indicates, but very shoal, except during the spring and June freshets. It is easily forded when the water is low, but when it is high the crossing is difficult, on account of the numerous quicksands. It abounds with islands, some of which are nothing more than a cluster of bushes, while others are several miles in extent. These islands are usually covered with wood, but not always. Some of the largest of them are prairies. There is no wood of any

consequence on the banks of the Platte. A few scattering trees only are to be seen at intervals. During the dry seasons the channel of this river appears like a broad bed of sand with several small streams, winding their way through it. The bluffs are usually some distance from the Platte, but in some places come down to the water's edge. Our trail led through the bottom, passing on the elevated grounds only when they came down to the river.

When we had travelled eleven days in the manner I have mentioned, we came to the buffalo, which were at that time plenty on the Platte. To-day the village does not move, the Pawnees, all hands, have gone up the river a few miles to make what is called a surround. My health not being yet perfectly restored, I did not think it proper to go up and witness this work of destruction. Tidings came just at night that they had made sad havoc among the buffalo. They killed, as near as I could learn, three hundred of these animals. As I have not yet seen a surround made, I shall not attempt to describe how it is done.

8. To-day the village moved up to the place of slaughter. As soon as we had come to the spot, and the tents had been set up, the meat that had been killed the day before was brought in, in abundance. They now invited me from one lodge to another to eat their good buffalo meat, till I did really wish myself delivered from such unreasonable creatures. When I first came to the Pawnees, I was very lean and meagre, as might well be supposed from what I have said with respect to my sickness. They would look at me rather pitifully, as I thought, thinking probably my leanness had been caused by my not having had enough to eat, then feel of my arms and tell me I would become fat after living with them a while and eating their good fat buffalo meat. They were now showing me great kindness in their way; but I could have dispensed with a large part of it, without any prejudice to my own comfort or convenience.

11. We stopped two days at the place where the surround was made, that the women might have time to dispose of their meat. To-day the Pawnees have moved up the Platte about six miles, and we are encamped once more on its bank. We are now about one hundred miles from the village. The Platte and the country adjoining have very much the same appearance as below. Coming up we encamped near the

Republican Pawnees. Their trader invited me to a drink of coffee with him. He resides with the first chief of that land. I was desirous to see the chief, but while I was present he was absent. This trader speaks broken English; but the one who goes with the Grand Pawnee band can speak but few English words. For the last three days we have been with the Tapage band. Yesterday one of their chiefs invited me to eat with him. He showed me his little son, about a year old, and told me he would have me teach him to read, when he was big enough. It is considered honorable with them to have a numerous progeny, and they are fond of showing me their children, pointing out their sons particularly.

12. From the elevation on which we encamped this evening, I could distinctly see three large droves of buffalo in different directions. It was now so late the Pawnees did not molest them to night.

Last night the Loups encamped within about five miles of our village. Early this morning I rode out, in company with a son of my host, to the Loup camp to visit Mr. Allis. After a pleasant morning's ride through a beautiful bottom, we came to the encampment. I found Mr. Allis in good health and spirits. He told me he had been kindly treated by his host and family, and with respect by others. I remained with him about half an hour, and then returned to my people whom I overtook before night.

20. The buffalo are abundant on all sides of us, and we are making a large quantity of meat at this place. The men bring in more or less meat every day. When the meat is brought to the lodge, the women take their knives and cut it for drying, rolling it out in very thin large pieces. This being done, a sort of frame-work is set up without the lodge over the fire, on which they spread the meat to be dried. When it has dried some, but not so much as to become hard, it is taken down and pounded out flat. This operation is usually performed with their feet, but sometimes with a wooden pestle. It is repeated several times while the meat is drying, and is done that the meat may pack close, when dried hard. When it has become thoroughly dry and fit for packing, it is taken down and folded in pieces two and a half feet long, and one and a half broad. These pieces are done up in balls, and inclosed in skins prepared for the purpose, and often fancifully painted. They sometimes hang up their meat on frames

in the open air, but it does not dry fast at this season, and freezes at night, which injures it.

One cold morning, as I was returning from my walk, I saw several women bearing the lifeless remains of a little child, that had died the preceding night, to its burial. They carried it a short distance, then placed the body on the ground, stopped and wept a while, then took it up and went forward, all the while howling sadly. The father, a young man, followed at a little distance, appearing in an agony of grief. Though it was very cold, the ground being covered with snow and ice, he wore no clothing, save the cloth about his loins. In this condition he remained weeping at the grave, probably two hours, perhaps more. I should have thought he would have frozen to death, but his mind seemed to be so much absorbed in his grief, that he did not appear at all to regard the cold.

30. To-day the great eclipse of the sun took place. It was stormy and when the eclipse came on became quite dark. I do not recollect ever having witnessed so dark and gloomy a time during the day, at any previous period of my life. Several of the Pawnees came into my lodge, and said the sun was bad. They manifested considerable anxiety, and told me a bad thing had happened. They also told me that many of their wives and children would die after this event, and that it would be very cold. I told them the white people did not think more than an usual number of their women and children would die the ensuing season, or that it would be uncommonly cold. What I said to them seemed somewhat to allay their fears. After they were gone out I endeavored to explain the matter to the old chief, and tell him how the eclipse was occasioned. He listened very attentively, and I think understood something of what I told him, for afterwards I saw him show others what I had shown him.

Dec. 25. On this cold barren spot we have remained four days, but have not killed any buffalo, the weather being too cold and the ground too slippery to follow them. To-day we left this undesirable spot, and having come upon the high prairie, proceeded till about three in the afternoon, when we saw many buffalo on both sides of us. Our procession was ordered to stop, and the young men mounting their horses, set off at full speed to kill them. Our company again resumed their march, and came near sun-

set to the camping place. I now, for the first time, had an opportunity to witness the chase. The Indians get as near as they can on their horses to the buffalo without being seen by them. They now set off at full speed towards their prey, which, on seeing its pursuer, moves off with all the rapidity of which it is capable. A race ensues; but it is not long usually, if the ground is favorable, before a huntsman overtakes his prey and despatches it. When they come up with the buffalo they are pursuing, they ride along side of the animal, at a little distance from it, and in the twinkling of an eye almost, shoot one, two, three, or more arrows (just as they happen to take effect) into it. The beast when shot in this manner sometimes falls dead on the spot, sometimes stops, stands still, shakes its head, menaces its pursuer, and bellows and groans, till exhausted it expires. Sometimes it becomes furious, turns on its pursuer, and if he is not so fortunate as to get out of the way, upsets both the horse and the rider. It is a dangerous business, but the Pawnees are excellent horsemen, and often escape, when to any other but an Indian, there would appear but a forlorn hope.

To-night large quantities of meat were brought in. At this place is a scarcity of wood; water as at the two last encampments.

30. At this place we remained four days, and made a pretty good supply of meat. While here I had an opportunity one evening of seeing how this people manage when the flames of the burning prairie grass threaten to sweep through and destroy the village. The flames were already sweeping over some of the high ridges not far distant from our camp. The old men passed back and forth through the village with haste, calling out at the top of their voices to the young men and boys, and sending them off in parties, in different directions, to drive in the horses and set back fires on the high grounds where the grass was short and the fire on that account could be easily extinguished. They performed their business and came in in about an hour from the time they were sent out. Our village was illuminated all night by the various fires around it.

Jan. 25. To-day we came down to the place where the surround was made in three hours. I am now compelled to undergo another feasting. The buffalo have not for several years past come down so low as this place. Indeed I have recently been informed the buffalo are numerous at this time as many as

twenty miles below the Grand Pawnee village. They have not been found so low as that, probably, for the last twenty years. The Pawnees have repeatedly told me that it was because I had come to live with them that the buffalo had come down so low. They say the buffalo have been gone a long time, but now a man has come to live with them who loves Te-rah-wah, and he has sent back the buffalo.

Soon after we came to this encampment the old chief took me out, and showed me the spot where five years before a battle had been fought by the Pawnees and Poncahs. Five of the Poncahs and one Pawnee were killed in this fight. The old man pointed out the identical spot where three of their enemies were slain. He said their young men beat them to death with their war-clubs.

Climate—Character of Pawnee Feasts.

28. The past winter has not been as cold as those I have experienced in New England. The two days I have mentioned were the coldest I have witnessed in this country, but these were not colder than many I have experienced in my native land. The first snow fell on the 14th of November, about six inches deep, but melted in a few days. On the last day of November about the same quantity fell as before, but it was gone in a week. Our next snow-storm, and the most severe, came on about the middle of January; and in the former part of February we had several falls of snow, but none of them more than four or five inches deep. By the middle of February the snow was all gone, and we have had none since. The winds on the prairies are strong and violent. During the winter season, when they blow from the north and east, they are very cold and disagreeable.

After we came to this encampment but very few buffalo were killed. Now came a time of feasting. When a man wishes to make a feast he orders one of his wives to hang the big brass-kettle over the fire, and fill it with corn and beans, and water sufficient to boil them. This is done at night. Early in the morning he sends for two men, whose business it is to serve on such occasions. When they come he smokes with them, then orders one of them to go and invite the first chief to his lodge, and in case he should be absent, the second. When the chief comes he brings his pipe and tobacco of course. After smoking to-

gether, the man who makes the feast makes known his object to the chief, who directs the two men who serve to go about through the village and invite to the feast such persons as he names. The kettle is now taken from the fire and placed near the entrance of the lodge, and a quantity of buffalo tallow put into it. No woman or child must now be about the dwelling till the feast has ended and the guests are gone. When the men have given the invitations directed, they return to the lodge, and smoke again, then are sent to borrow bowls for the feast. When the guests who were invited have come in, (they are the chiefs, and the first men in the village,) if there are not enough to fill the lodge, more are sent for, and so on, till it is completely filled. The guests are seated in two circles—the one near and around the fire, (this is the most honorable,) the other back next the tent cover. Every man on entering the lodge stands till he is pointed to his seat by the master of the feast. The man who presides now names the persons who are to make the speeches, a certain number of which are to be made on every such occasion. Three or four old men are permitted to attend, and pay for their attendance by having a large part of the talking to do. One of the old men, sometimes two, begins by making a speech in commendation of the individual who feasts them, the chiefs, etc.; and if there be any public business to be transacted, he states it and gives his views on the subject. He is followed by the master of the feast, and he by another chief, or any distinguished person who may choose to speak. When they have sufficiently commended their feaster, and transacted the business before them, an old man makes a sort of prayer, which ends the talking. Some person must now count the company, and make out how many bowls will be needed, two persons eating out of each. When this has been determined, some person is designated to distribute the contents of the kettle equally in the bowls placed around it. One of these bowls is sent to one of their principal priests. Another is placed before the master of the feast, who takes a spoonful of its contents, and after carefully draining it, gives the spoon to the person who made the distribution. He passes round near the entrance, puts his right hand on the contents of the spoon, and ceremoniously raises it towards the door, or east. He now passes to the opposite side of the fire-place, where he puts down the contents of the spoon in

two places about a foot apart—in one place about three fourths, and in the other the remainder of the spoonful—the larger heap for the buffalo, the smaller for Terahwah. From the time the guests began to assemble till now, the pipe and tobacco of the master of the feast are made free use of. The remainder of the bowls are now distributed to the guests, who soon devour their contents, and return them. After the bowls have been sent home, the company thank their benefactor and retire. Sometimes two or three such feasts follow each other, the guests going from one directly to another. For about a month such feasts were held every day to my no small annoyance.

March 2. To-day a Ree has been to the village begging. Though the day was very cold, the shameless being went about through the village the whole of the forenoon as naked as he was born. In his left hand he held a bow and two arrows, in his right a stick about two feet long. He went singing at the top of his voice, beating time with his stick on the bow. When he entered a lodge, he stood and sung till they gave him something, or told him to go away. The Pawnees gave him a piece of cloth to cover his nakedness, the first lodge he entered, but the brutish wretch, instead of wearing it, carried it about with him till he went away. The Pawnees called him a dog and not a man.

To-night this benighted superstitious people held what they call a bear dance. The first chiefs of the Grand and Tappage band and about thirty of their warriors dressed themselves fancifully, each differently, and with many ceremonies commenced dancing at sunset. Their dancing and singing continued all night, stopping only at intervals to eat. As I saw their foolish actions but for a few moments, I shall not attempt to describe them. The dance held to-night is to procure success for a large party, which starts to-morrow to visit the Itans, Kiawahs, Pawnee Picts, etc. Their object is to trade for horses, of which the above tribes have an abundance. They carry a large quantity of goods on their backs, consisting of blankets, guns, powder and ball, knives, tobacco, paints, etc. They think to accomplish their journey in about sixty sleeps.

Labors of the Pawnee Women—Estimation in which they are held.

3. The Pawnee women are very laborious. I am inclined to think they

perform more hard labor than any other women on this continent, be they white, black, or red. It is rare they are seen idle. When a Pawnee woman has nothing to do, she seems to be out of her element. They dress the skins for the tent cover, which is done with no small labor; sew them together, and fit them for the tents; make all the robes, which are many, both for their own use and the market; cut and bring all the wood on their backs, make all the fires, do all the cooking of course, dry all the meat, dig the ground, plant, hoe, and gather all the corn, of which they raise an abundance, as they also do of beans and pumpkins; cut the timber and build all their dwellings, both fixed and movable; set up and take down the portable tents; bridle and unbridle, saddle and unsaddle, pack and unpack all the horses; make all their moccasins, mats, bags, bowls, mortars, etc.; and if there be any thing else done besides watering, bringing up, and turning out the horses, (which the boys do), killing the buffalo, smoking and feasting, (which is done by the men), the women do it. Since the ground has thawed, they have bestowed some hundreds of days of hard labor in digging Indian potatoes. A woman does not succeed in digging more than a peck, laboring diligently from sunrise till sunset. Soon after light I have seen droves of the women and girls, with their hoes or axes on their shoulders, starting off to their day's work. The men do not fail to call up their wives and daughters as soon as it is light and set them at work. Their women are mere slaves. Whenever a Pawnee wishes to take a ride, he sends a boy after his horse, which, when brought up, his wife saddles. When he returns he dismounts, and walks directly into his dwelling. His wife must without delay take off and bring in the saddle. When he goes out to kill the buffalo, his wife must bridle and saddle his horse. When he returns she must meet him without the village, and lead in his horse with the meat, which she throws off, and brings into the lodge, then unbridles and unsaddles his horse. If he kills the animal with a gun, and brings the meat on his back, his wife must meet him as before, take the meat from his back on her own, and bring it to the lodge.

When together in the lodge, their wives and daughters occupy the coldest and most inconvenient part of it. If there happen to be as many men present, as can conveniently sit around the fire, the women must sit back behind them,

however cold it may be. If they have more than can conveniently be packed on their horses, their women must carry it. They carried huge loads as far as we travelled during the day, many of them without stopping at all to rest by the way, that I discovered. When they stop for the night, the horses are to be unpacked and unsaddled, the furniture to be arranged, the tents set up, wood and water brought, fire made, victuals cooked, moccasins mended, etc., before taking any time to rest; thus their labor is excessive. They are naturally bright and active, but their treatment renders them what slaves always are. They are much degraded. They become as much slaves to their sons, when they arrive at manhood, as to their husbands.

They are exceedingly loquacious. Several of them often talk at the same time. They either possess the faculty of talking and hearing at the same time, or are so predisposed to garrulity, that they talk without caring to be heard. They do not only talk much, but often scold. Their ill treatment frequently renders them excessively ill-natured.

Habits of the Pawnee Men.

The men are abominable lazy. When I say this, however, I would not be understood that they are more indolent than other wild Indians. They procure

their meat with far less labor than the tribes east of them, and of course have more time to spend in idleness. They say their proper business is killing the buffalo and war. Since the recent treaty with the United States, they have been obliged to give up the last mentioned business. They now smoke, talk, feast, sing, and lounge away the time. Their women neither smoke nor sing. This important business in their estimation belongs only to the men.

When not employed, the men sleep as much, perhaps more, during the day than night. It is common for several of the men, when they are neither journeying or killing buffalo, (for when they are doing either of these they are generally quiet), to come together to some lodge, where is both pipe and tobacco, and there sit, smoke, and tell over their exploits till a late hour, when, instead of separating and going to their lodges, as they should do, they not unfrequently fall to singing, and sing some hours. I have been an eye witness to many such meetings, when I would much preferred to have been asleep. When they awake in the night, they frequently fall to singing, which they continue till they are weary of it, or sleep again. It is seldom that silence reigns through the village, even during the season of "solemn stillness."

[To be continued.]

Proceedings of other Societies.

FOREIGN.

SUMMARY VIEWS OF THE PROCEEDINGS OF VARIOUS BRITISH ASSOCIATIONS.

FROM an account of the proceedings of the several societies which held their anniversaries in London in the months of April and May, contained in the Church Missionary Register, the following items are gathered.

Wesleyan Missionary Society.

Among the resolutions adopted at the meeting is the following—

—That this meeting cannot advert to the West Indies, Africa, India, China, and other parts of the heathen world, without expressing its deep and solid conviction, that a providential preparation is making for a far more glorious and extensive diffusion of Christianity than has ever been witnessed; and that the christian church is, consequently, called on to make renewed and greatly increased exer-

tions, in providing the divinely-appointed means on a scale more commensurate with the work to be accomplished.

General Summary.—The receipts for the year were £60,130. The stations occupied by the society in different parts of the world are about 177; each station being, in general, the head of a circuit of towns and villages around, embracing a numerous population brought under missionary instruction. The missionaries, accredited ministers of the Methodist connection, are about 260: they are assisted by catechists, local preachers, assistants, superintendents of schools, schoolmasters and mistresses, artisans, etc.; of whom about 160 are employed at a moderate salary, and 1,400 afford their services gratuitously. The members of the society under the care of the missionaries, exclusive of those in Ireland, are about 48,304: the members of the mission congregations, not in society, may be fairly estimated at an equal number: to these may be added, the number under school instruction; making a total little short of 120,000 individuals, who are directly receiving spiritual advantage by means of the society's missions in foreign lands. In Ceylon, in the South Seas,

and in Southern Africa, the society has printing establishments; and one is about to be begun in New Zealand. Valuable translations of the Scriptures, and of various other works; have been effected by the missionaries; by whom, in about twenty different languages, the gospel is preached to some of the most remote and idolatrous nations of the earth.

British and Foreign Sailors' Society.

Receipts, £1,663; payments, £1,635.—Preaching is maintained and prayer-meetings are held, on board ships in the Thames, twenty times every week, by thirteen appointed agents of the society; and a Thames missionary is wholly engaged, afloat and on shore; agents are employed in other ports, both at home and abroad. A chapel, which will accommodate 400 sailors, has been opened at Lower Shadwell; divine worship is held seven times a week. Day schools containing 150 boys and 100 girls, Sunday schools with upward of 170 children, and Bible classes composed principally of seamen, afford the highest satisfaction. Many thousand tracts are distributed: 140 ship libraries, comprising about 4,500 volumes, are abroad in many vessels: 50 small libraries, containing 600 volumes, are placed on board fishing smacks: books, to the value of £50, have been contributed to the coast-guard libraries; all these libraries supply religious instruction to those who are for the most part deprived of the regular means of grace; while, to sailors when on shore, a vestry library, of 3,500 volumes, is daily open.

Church Missionary Society.

Among the resolutions adopted at the meeting was the following relating to the want of laborers—

—That, while the society gratefully testifies its thankfulness to almighty God for the large pecuniary means bestowed on it in the last year, it regards with humiliation the very insufficient supply of suitable laborers to occupy the numerous stations open to missionaries; and earnestly urges on the members the duty of effectual fervent prayer, for such an effusion of the Holy Spirit on the Members of our church, especially on our universities, as may dispose many to give themselves willingly to the Lord for the ministry of the gospel among the heathen.

Summary.—The net receipts for general purposes was £63,627; and the expenditures £55,638.—Missions, 9; stations, 50; European missionaries, 63; native missionaries, 4; catechists and lay assistants, 52; country-born and native teachers, 454; schools, 424; scholars—boys, 2,068; girls, 2,349; youths and adults, 1,147; sex not distinguished, 5,758. Total, 18,322.

Lord's-Day Observance Society.

Resolutions.—That the society, considering it to be the duty of a Christian government to promote the glory of God and the best inter-

ests of the community by providing for the due observance of the Lord's-day, earnestly commends the adoption of such measures as shall be best calculated for securing that object; trusting, however, that those measures will be such as to prohibit every public and outward act of desecration of the Lord's-day.

—That the society would express its fervent gratitude to almighty God, for the exertions which have been made, since its formation, throughout the kingdom, in furthering its designs; and its unabated confidence in the advancement of a cause on which the blessing of God has so manifestly rested; and would exhort its friends not to be discouraged by apparent difficulties, but to persevere in faith, and patience, and prayer, being assured that "in due season we shall reap, if we faint not;" and would earnestly impress on each member of the community to keep prominently in view the duty of promoting, not merely the cessation of labor on the Lord's-day, but also its spiritual observance in his own family and neighborhood.

Results of the Society's Labors.—While the committee deem it due to truth to state the extensive desecration of the Lord's-day, they desire to record, with thankfulness, their belief, that a more just perception of its requirements is increasing; and that, in many instances, an improved observance of it has been produced. An interest on the subject has been awakened, where it might have been least anticipated: it has received co-operation, where opposition might have been expected: it has been contended for by the friends of the cause, and borne out by the avowed sentiments of the christian community, that England—a professedly christian nation—is under the highest possible obligation to set apart the Lord's-day, not only as a day of rest from the ordinary avocations and pursuits of life, but as a portion of time to be religiously consecrated to the worship and service of almighty God.

Sunday-School Union.

Summary.—Receipts, £7,600; payments, £8,021.—The Sunday-schools in Great Britain and Ireland, reported to the Sunday-School Union, are 11,821; and contain 1,226,394 scholars, under 136,437 teachers. The agent has, during the year, visited the larger towns in nine counties, to promote the establishment of new schools and improvement in the modes of teaching. Out of the jubilee fund, raised in September 1831, the committee have assisted in the building of 101 school-rooms. 19 grants, amounting to £592, were made in the last year.

Hibernian Society.

Summary.—Receipts, £9,037; payments, £9,189.

Your committee have the pleasure to announce, for the first time, that every county of Ireland is now occupied, more or less, by the seminaries of this institution.

The total number of schools is 1,945, and of scholars, 114,466; being an increase of 65

schools and 6,300 scholars. The number of day schools has amounted to 994, and the scholars to 77,141; of whom 47,512 were Protestants, and 29,629 Roman Catholics; being an addition, under this head, of 119 schools and 7,953 pupils. The Sunday schools are 526, containing 23,156 scholars; of whom, 16,029 have also been in attendance on the day schools: the adult schools have been 418, containing 8,655 scholars: there have also been connected with the society, seven exclusively Irish adult schools and 186 pupils; and 348 children, forming the Irish classes in the day schools: so that there has been a diminution of 54 Sunday and adult schools, chiefly of the adult, and 1,640 scholars. With reference to this decrease, your committee have to observe, that they do not attempt the formation of Sunday schools where the Sunday-School Society for Ireland is in operation; and that with respect to the adult pupils, they must be expected to diminish as education advances among the population.

Inspectors and Scripture readers, 56—Average of scholars attending the quarterly inspections, 54,123; scholars whose proficiency was such as to procure payment to the masters, 37,236. Received from the British and Foreign Bible Society—Testaments, 10,000, circulated in the year; English Bibles, 3,257; testaments, 17,365; Irish Bibles, 6; testaments, 48: Total, 20,676; making a total, from the beginning, of nearly 350,000 Bibles or testaments.

In reference to the increase of schools and scholars, the committee remark—

This is an addition, which cannot fail to be cheering to the heart of every lover of truth, and full of promise to the mind of every sound patriot. After making the usual deductions for those Sunday pupils who attend also upon the day schools, nearly 100,000 individuals have this last year been receiving, through the instrumentality of this one institution, the benefit of an education, the chief merit of which, in the estimation of your committee, consists in its being founded on the un mutilated and unadulterated Holy Scriptures; while other societies have been running the race of Christian philanthropy with it, and adding new trophies to the kingdom of Christ.

Opposition to the reading of the Bible and the committal of it to memory, on the part of the teachers of the great mass of the Irish poor, has often retarded the progress of the society's labors: but the manner in which this opposition has been resisted by a considerable portion of the peasantry, has afforded most undeniable proofs of their attachment to the word of God; while the whole history of the institution establishes the position, that, where the Roman Catholics do attend our schools, they frequently evince a greater anxiety for Bible information than their Protestant fellows, and usually obtain the premium awarded to the best repeaters and answerers of questions arising out of their scriptural lessons—namely, a copy of the sacred vol-

ume. This species of opposition still continues to a fearful extent: but, although armed with increased power, and withdrawing many children from the schools, it has not succeeded, in the course of the last three years, in entirely breaking up more than six of our establishments; while, in the same period, about 300 day schools have been added to our list.

The proportion of Roman Catholics to Protestants is equal to that of some former years; but, when the present circumstances of Ireland are considered, you will rejoice to hear that there are 1,627 Romanists more this year than in the last, and that nearly 40,000 of that persuasion have been instructed in your schools during that period.

London Association in aid of the United Brethren's Mission.

Receipts, £3,465; paid over to the Brethren's Society, for its missions, £1,567.

Notice by the Committee.—The missions of the United Brethren among negroes, Hottentots, American Indians, and Greenlanders—most of them being in British colonies—were commenced a century ago, and now consist of 42 stations, supplied by 214 missionaries, and contain above 45,000 converts. Of these numbers, 114 missionaries administer the gospel to nearly 39,000 of the negro race—a branch of the mission which, at this moment, is of pre-eminent importance. The missions, however, are laboring under a deficiency of funds, which fetters their exertions; especially in the West Indies, where every department of the work suffers from want of means to embrace opportunities which are now occurring under circumstances of much encouragement.

Religious Tract Society.

Funds.—Receipts, £56,411; payments, £55,535; grants, £5,926.

Resolved, That, while this meeting deeply regrets the wide distribution of immoral and irreligious works, yet at the same time it rejoices in the still more extended circulation of religious and moral publications; and, particularly, that upward of 16,000,000 of the society's tracts and books have been issued during the past year, which will lead, it hopes, through the influences of the Holy Spirit, many sinners to the divine Redeemer.

Naval and Military Bible Society.

Summary.—Receipts, £2,991; payments, £2,978.—Issues of the Scriptures to the army, 3,589 copies; making a general total to the army, during the last ten years, under the existing regulations, of 51,568 copies; issues of the Scriptures to 50 of his majesty's ships, 2,062 copies: total issues of the year, 12,958 copies; making a grand total, from the beginning, of 297,038 copies.

London Missionary Society.

Summary.—Stations and out-stations, 236; missionaries, 102; native teachers, 220; schoolmasters and assistants, chiefly natives, 480; communicants, 5,203; schools, 473; scholars, 26,960.

The receipts of the year amounted to £57,895, being an increase of £3,433. The payments were £45,610, being an increase of £2,712.

Resolved, That, amidst the most cheering prospects which are opening in various parts of the world, this meeting would recognize, with profound veneration, the high prerogative of the supreme Disposer, in removing faithful and highly gifted men from various important stations in the heathen world—some, as they were entering the field; and others, when, after many years' toil amidst great discouragements, they were but beginning to reap the first ripe fruits: and would renew the pledge to "pray without ceasing," that God would raise up very many suitably-qualified men, who shall at once go forth to cultivate and to bless the distant nations of the earth.

Sunday-School Society for Ireland.

Summary for the Year.—Receipts, £3,238; of which, the sum of £516 was for books sold. Grants from the British and Foreign Bible Society, for sale or distribution: 8,000 Bibles and 20,000 testaments. Issues of books to 860 schools, of which 628 had received similar aid in former years; together with sales at reduced prices, and gratuitous grants: Bibles, 8,286; testaments, 23,267; spelling-books, 33,325; and 16,296 alphabets, cards, and class books. The issues of the year are less than those of the last; occasioned principally, as it regards the Scriptures, by unavoidable delay in procuring an adequate supply. Schools, 2,313; scholars, 214,462; gratuitous teachers, 20,596; being an increase in the year, of 67 schools, 4,327 scholars, and 440 teachers. Of the schools, 1,979 are in Ulster, 427 in Leinster, 252 in Munster, and 155 in Connaught. Of the scholars, 121,732 are reported as reading in the Bible or testament, and 37,436 to be above the age of 15. About one half of the whole are not receiving instruction in any daily schools.

Continental Society.

Resolutions.—That the title of this society be henceforth the European Missionary Society; and that the first rule of the society be amended, and stand thus—"The object of this society is, to assist ministers in preaching the gospel, and to distribute Bibles, New Testaments, and religious publications, approved by the committee, or under their authority, over the continent of Europe; but without the design of establishing any distinct sect or party."

—That this meeting hail with delight the prospect which is now presented, of gaining access to a class of persons hitherto not pro-

vided for; and will rejoice in the employment of another order of Christ's faithful ambassadors, with a view and in the hope of meeting their peculiar necessities, trusting in the Lord for a blessing, unto the eternal salvation of many.

The allusion in this resolution appears to be to the English laity and clergy scattered over the continent. Mr. Pownall, who moved this resolution, stated that there are upward of 600,000 English on the continent, numbers of whom seek assistance in religious instruction from this country.

British and Foreign Bible Society.

Funds.—Receipts, £107,926; payments, £31,249; of which £55,636 were for printing the Scriptures in the languages of Great Britain and Ireland.

Resolved, That this meeting desires thankfully and devoutly to recognise the hand of almighty God, in the continued harmony of the society, in its extending operations, and in the amount of its pecuniary resources—exceeding those of any preceding year; and would, from the retrospect, draw fresh encouragement for carrying on its future labors.

British and Foreign Temperance Society.

Summary.—Receipts, £1,313; payments, £1,791.—Temperance societies in England and Wales, 557; with 115,782 members: being an increase, in the year, of 114 societies and 23,311 members. Returns from Scotland and Ireland have not appeared. During the year, 197 medical men have signed a declaration as to the pernicious nature of distilled spirit: 585 had signed before, making a total of 782.

LONDON JEWS' SOCIETY.

Advantages of establishing a Hebrew-Christian Church at Jerusalem.

THE measure brought to view in the following paragraphs has been proposed by the London Jews' Society, and a fund has been opened for carrying it into effect. The editor of the *Missionary Register* introduces it with the subjoined remarks.

The importance of making some more decided efforts in behalf of the ancient people of God at Jerusalem itself has been deeply felt by many friends of the society throughout the country. In consequence of their urgent representations, the committee have issued an appeal for support in this undertaking, which rests on the grounds here subjoined:—

It is well known, that, for ages, various branches of the christian church have had their convents and their places of worship in Jerusalem. The Greek, the Roman Catholic, the Armenian, can each find brethren to receive him, and a house of prayer in which to worship. In Jerusalem, the Turk also has his

mosque and the Jew his synagogue. The pure Christianity of the reformation alone appears as a stranger: some of its professors have been seen there as travellers or antiquarians, and, within the last few years, as preachers of the gospel; but the pure form of its worship has never yet been exhibited in all its simple majesty, so as practically to instruct the Jew, the Mohammedan, or the corrupt Christian.

The vast importance of a place of public worship in such a city, where a large Jewish congregation constantly resides, and which is visited by devout Jews and Christians from every part of the world, must be felt by all who consider the effect which our public services in this country produce on the mass of the population. Many a one, from curiosity or some other similar motive, enters the house of prayer, and sees and hears what is made effectual to his soul's salvation.

If pure public worship be thus important where pure Christianity is the law of the land, and professed by the people, how much more so in a city where false religion abounds!

But how peculiarly important is it to exhibit pure Christianity to the devout Jews from every part of the world! The Jew comes to visit the city of his forefathers, naturally prejudiced against the gentiles whom he finds there, and whom he must consider as intruders. The scenes, which he there beholds, not only confirm his prejudice, but direct its full tide against Christianity: he sees, as he supposes, Christians of every sect; and he finds them all worshippers of images, which the Mohammedan is not: coming from a principle of devotion himself, he supposes that the christian pilgrims whom he sees, come from the same motive: he supposes, therefore, that he sees the best specimen of Christians, and that the most devout among them are idolaters: a solitary Protestant missionary may be there, to protest against this error; but many a devout Jew refuses to visit that missionary: his idea of Christianity is already formed: what he sees is so decidedly contrary to the law of God, that he thinks all further inquiry superfluous. But let a Protestant temple there erect its holy front—let a verse from the Hebrew Bible, engraven on its walls, attract the attention of the wandering Jew—he will draw near to see what this great sight is: let him enter, and see a house undefiled with idolatry: let him hear the pure prayers of our church, offered up in the sacred tongue—the Psalms repeated—the law and the prophets read—and he will begin to think that it is holy ground. He will ask, "Who are these?" and, hearing that they are Christians, may be led to inquire further into the nature of Christianity; and will certainly carry to his own country the strange news, that there is a sect of Christians who are not idolaters, but who worship the God of Israel in the holy tongue.

Such a place of worship at Jerusalem would do more to attract the attention of devout Jews, and to remove their prejudices, than the solitary declarations of isolated mis-

sionaries. The prejudice of the Jews is against Christianity as a system, as a form of worship; and the only way whereby this prejudice can be overcome generally, is by exhibiting christian worship in its purity. The liturgy in Hebrew would tend to remove the other part of the prejudice, that Christianity is a gentile system, and, as such, must be at once rejected. Of course, it is not meant that these means will, of themselves, convert a single soul: but it is hoped, that, as they are scriptural, and agreeable to the spirit of St. Paul, who to the Jews became a Jew that he might win the Jews, that they will have God's blessing, and thus be rendered effectual in rousing the attention of the Jewish nation.

Some friends of the London Society, to whom these thoughts have been communicated, have been so impressed with their importance, that they have at once entered into liberal subscriptions to erect or prepare a Hebrew church in Jerusalem. Several letters on the subject have been addressed to the committee; who have, in consequence, determined, if it please God, to open a place of worship in the holy city, according to the forms and liturgy of the church of England. The plan would be, to have public worship, as the Jews have in their synagogue, every morning and evening through the week, in Hebrew; and, on Sunday, to have the same service in Italian, English, or Modern Greek, so as not altogether to exclude Christians from the benefit of the service.

UNITED BRETHREN'S MISSION IN GREENLAND.

THE "United Brethren's Intelligencer" gives the following account of the

Celebration of the Jubilee of the Mission at Lichtenau.

From the 13th to the 18th of January we were occupied, with but little intermission, in conversing individually with the members of our congregation in reference to their past religious experience, and the object of the approaching festival, to which they all appeared to look forward with eager desire.

Notwithstanding the furious storms of wind and snow which were more or less prevalent at this season, about fifty Greenland sisters and children hastened to us from the nearer out-places, some by land, others in their umiaks, (or women's boats). The Greenland brethren came in such numbers from the twelve out-places, at which they must reside during the greater part of the year, that only about ten were missing on the day of celebration. Some of the latter brought their sons, boys of ten or twelve years of age, with them, taking their little kayaks in tow, and gliding with them through the boisterous waves. One of them lost his companion, and spent the dark night in seeking him; but they, with all the rest, arrived safe, thankful to have been preserved from the fury of the elements,

In the morning of the 19th, at seven o'clock, the illumination of the chapel having been completed, the bell rung and the doors were opened; and while the wind instruments performed a solemn hymn tune, the congregation entered, filled with amazement and delight at the novelty of the scene. The service began with the hymn, 'Praise God forever,' (Hymn-book, No. 725,) after which a discourse was delivered, explanatory of the object of this festival; then followed the distribution of the presents sent to us for this occasion. Such tokens of generous participation in our festival joy, were received from the congregation at Herrnhut, in Saxony; from benefactors in England, from our dear Scottish friends, from St. Petersburg, the United States of North America, and from a Missionary Society at Gottenburg, in Sweden. A present in money, transmitted to us by the last-mentioned society, enabled us to purchase for each of our eight native assistants, four yards of dark colored cotton stuff, to make them upper garments to wear on communion and festival days. The chapel servants received woollen stuffs, sent by some worthy sisters at Christiansfeld, in Denmark. The gratitude of our people for these generous gifts was expressed in loud and frequent thanksgivings.

At ten o'clock we met again, when the pastoral letter of the Elders' Conference of the Unity to the Greenland congregations, and several other letters addressed to them by ministers of our church, were communicated and heard with great attention.

At noon, the children had a love-feast, when many letters from children in our different schools in Europe and America were read. Some of the Greenland children attempted to answer them, which attempts, though imperfect, showed the gratitude of their hearts. Then followed love-feasts for the adults, during which a hymn composed for the occasion was sung. In the evening 260 communicants partook of the Lord's supper, when the presence of our Savior was most sensibly felt.

On the 29th, after the liturgy of the communicants, there was public service at ten o'clock, when a sermon was delivered from Isaiah lx, 1—5. "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee," etc. The audience was reminded that the gracious aim and purpose of Jehovah had been fulfilled with respect to their nation, during the last hundred years, on which account, their teachers and those who had been the instruments of sending the gospel to them, were rejoicing, and offering up fervent prayers, that many hundred Greenlanders may yet be converted to their God and Savior. After this solemnity, peas were distributed and most thankfully received. In the afternoon we had another service, when extracts from Crantz's History of Greenland were communicated, and heard with great attention. Several expressed themselves to this effect:—"We behaved no better than our forefathers, when, like other blind heathen, we mocked the missionaries, when they spoke to us of our Savior, and exhorted us to turn to

him. Thanks be to him, that he, nevertheless, has had mercy upon us!"

On the evening of the 20th, the festival was concluded with a discourse upon the text for the day, Exod. xix, 5. During all the services the chapel was crowded with hearers, who not only occupied the benches, but filled the floor up to the reading-desk. Both on the festival days, and afterward, the Greenlanders came to us in parties, expressing their joy and thankfulness for the blessings bestowed upon them; and particularly that God had mercy upon them, and sent them teachers to make them acquainted with the love of Christ to the poor heathen race. Several of our scholars brought us written expressions of thankfulness for all the blessings they had enjoyed during these days of gladness. A child six years old, being encouraged by his mother to convey his thanks to the children across the great water, said "I do not know the children in Europe; I will, therefore, thank our Savior, and obey his voice, because he has loved us so tenderly."

We had, in the sequel, an encouraging evidence of the blessing wherewith it pleased the Lord to accompany the celebration of this festival. A Greenland, who in early life had unhappily forsaken the right path, and turned into the way of sin, but had recently been re-admitted on giving proofs of true penitence, came to me on the evening of the festival, and declared that he had been so distressed by a review of his past sinful course, and so overwhelmed with a sense of the mercy and long suffering of Jesus displayed toward him, that he hardly knew where to hide his head for shame. The words of comfort and advice, which were hereupon addressed to him, he received with eagerness and gratitude.

On a review of the centenary period, which has just reached its close, I cannot refrain from making the following few remarks, as the result of my observations and experience, during a service of twenty years in this mission. The Greenland nation appears, in regard to their susceptibility of what is spiritually good, and their inward growth, to bear a considerable resemblance to the animal and vegetable productions of their own bleak and barren land. In the same manner as we find, that the plants of this country require a much longer time to attain even to a moderate degree of vigor and perfection, than is the case with those of a more temperate clime, we are continually admonished not to feel disappointed if we trace a similar slow advance in moral and intellectual improvement, on the part of its rude inhabitants.

When, on the one hand, we consider what pains and expense have been bestowed upon the instruction of the Greenlanders during the past one hundred years, and how graciously the Lord has blessed and protected his work, both from within and from without, we might be tempted to feel dissatisfied that the progress already made is not more considerable; but when, on the other hand, we call to mind what a frozen, stony soil our predecessors had,

and we still have to cultivate, and how often and earnestly a scriptural truth may be brought before a stupid and listless Greenlander without his comprehending it, until at length the Spirit of God opens his heart and mind; likewise, that the climate, the ice, the wind, and the sea, and in latter years the difficulty of providing with adequate instruction the great number of our people who live scattered in the out-places, present extraordinary and almost insuperable obstacles to our work; when all these circumstances are taken into account, it is impossible to refrain from feelings of grateful astonishment at the effects produced by the preaching of the cross. We can declare with truth, that the Lord has brought into fulfilment, in this once benighted land, the prophetic declaration above referred to, which he gave by the mouth of his servant Isaiah, and that hundreds of souls are now rejoicing in the light which has been shed around them, and which is derived from himself, the Sun of righteousness. Nor can we omit to remark, how wonderfully our gracious Master, through the instrumentality of the sixty-eight brethren and forty-two sisters whom he has deigned to em-

ploy in the service of the mission during the past one hundred years, has verified the word which the late Count Zinzendorf, full of faith and hope, inscribed in the pocket-book of the first missionaries on the 19th of January, 1733, the day on which they quitted Herrnhut for Greenland—"The Lord of Hosts mustereth the host of the battle." Isaiah xiii, 4.

Summary.—Since the year 1774, when the settlement of Lichtenau was established, there have been baptised, up to the end of 1832, 308 adults and 326 children; 15, baptised in other places, have come to live here; 1,649 persons in all. Of these 915 have departed this life; 73 removed to other places; total, 988. There are now living at Lichtenau, 661 baptised; 10 unbaptised; total, 671. At Fredericksthal, 327 baptised; 81 unbaptised persons; total 408. At New-Herrnhut, 368; at Lichtenfels, 371—total at the four settlements, 1,818. The Royal mission in the colonies count 2,000 in North, and 2,000 in South Greenland, who are under christian instruction; and as the number of the whole nation is estimated at 6,000, the small remainder are heathen.

Miscellaneous.

CHINESE ORAL LANGUAGE.

THE following article is taken from the Chinese Repository for March, and may be considered as supplementary to an article on the same general subject, taken from the same source, and inserted in the number of this work for May.

Distinction between the Spoken and Written Language.

In the first number of the present volume, we entered at considerable length into the subject of the language of China, and particularly of the written medium, as used throughout the empire and in all the Chinese-language nations. While on this subject, we more than once adverted to the striking distinction between the written and spoken mediums of communication: a distinction which appears peculiar to the Chinese and its cognate languages; and which we stated to arise from the monosyllabic nature of the oral language, and the combination of ideographic symbols with more or less perfect representatives of sound, which exist in the written medium. Owing to this, it becomes requisite to use many more words in speaking than in writing; because the number of monosyllabic sounds being necessarily very confined, many different things come to be denoted by words of precisely the same sound, and the same tonic inflection; although differing in the written forms. The absence of an alphabet has proved a bar to the entire adoption of polysyllabic words, for the removal of this difficulty; because one character has still sufficed for expressing any

single idea in writing; though in speaking, it has been found necessary to unite two synonymous monosyllables to denote the same idea. Thus the symbol (*le*) is quite sufficient, in itself, to represent to the eye of the instructed reader, and thereby to suggest to his mind, the idea of *reason*; but if he would communicate the same idea to another, unless in a connection so familiar that it could not be mistaken, he must say *taou le*, in order to be understood; both words having one common signification, which is shown by their combination to be the signification intended by the speaker. Thus while the sound *le* alone would be ambiguous, because many words have the same sound, the phrase *taou le* is unambiguous, because that combination of sounds always occurs with the same meaning. This may be further elucidated by a reference to what occasionally occurs, but in a far inferior degree, in alphabetic languages. Write the word *heir*; and it is known, without the use of any expletive, that you mean one who is a successor to the property or title of another; but if you would express this idea orally, you must add expletives, to prevent being misunderstood, and to show that you do not refer to the atmospheric air around you. Here is an instance of two such homophonous words: but in Chinese there are many instances of ten or twenty such; and, if the tonic inflections be disregarded, of as many even as one hundred and fifty. Since many of these are, however, rarely if ever used in speaking, let even two thirds of the number be deducted, and a very confusing number of homophonous words must still remain. This consideration shows strongly the desirableness, if possible, of introducing into China some kind of alphabet, as an in-

strument of gradually rescuing the Chinese from their present Babel-like confusion of tongues.

Affinity between the Spoken and Written Languages.

But, notwithstanding the wide distinction which we have noticed, between the written and oral languages of China, the written language is so far affected by the oral, that it becomes often in a great degree assimilated to it, by the accumulation of synonymous words, employed for the sake of euphony. This produces a great degree of affinity between these two languages, or rather these two mediums of communication; the consideration of which affinity induced us to embrace the opportunity afforded by our remarks on the written language, in the first number of this volume, to give a detail of the system of orthography which we have hitherto adopted. This has occasioned an intermixture of distinct topics, which certainly is not philosophical. It would doubtless have been more correct to treat of the written and oral languages as subjects altogether separate; following in this the arrangement adopted by M. Remusat, in his excellent *Grammaire Chinoise*. But it was requisite to sacrifice philosophical arrangement at the shrine of convenience. We, therefore, entered into some details respecting the Chinese system of sounds, giving a table of all the monosyllables contained in the national, or official language, in English orthography. We may here remark, that the system of orthography made use of for this purpose was not offered (though from inadvertence it purported to be so) as that "best adapted" to express the Chinese sounds; but as that which was, under existing circumstances, most convenient for use, being an alteration of the orthography of Dr. Morrison's valuable Chinese Dictionary, only so far, and in such slight degree, as was absolutely necessary in order to obtain uniformity. To show that this is by no means a perfect system of orthography, especially as regards the vowels, it is only necessary to remark, that the *a* is used both as in *may*, and as in *papa*; the *e* as in *met*, and as in *he*, and as the *y* in *yet*, and the other vowels with similar discrepancies.

Having said thus much as to the distinctions between the written and oral languages, we will proceed to make a few remarks on the latter, and in particular on the variety of its dialects. In a succeeding number we propose to continue the subject, by offering some suggestions with regard to the general adoption of an improved system of orthography; such as may be suited, not merely to the existing orthography of any single nation of Europe, but equally fitted for general use among all accidental sinologues.

Viewed as a whole, the oral language of China is so contrary, in most of its idioms, to all the languages of the west, that long study of it is necessary to enable a European to understand it, or to be understood in speaking it, to any considerable extent. And many of

its sounds are so peculiar, its varied inflections of tone so minute, that it is not surprising that it has been so frequently characterized as barbarous, harsh, unintelligible; or that it has so rarely gained the attention of foreigners residing in the country where it is spoken. As, however, it becomes better known, as facilities for acquiring it are multiplied, and as the way is paved for the introduction of improvements in its structure and dress, we may hope to see it assume a more commanding attitude, and receive a more flattering degree of attention.

Origin of the different Dialects.

It is well known, that the difficulty of being understood in speaking Chinese is very much enhanced by the great differences which exist between the dialects of the several provinces, and even of various parts of the same province. In a nation which, from very small beginnings, has gradually extended its sway over so wide a territory, it is natural to expect that such would be the case. The general language of China, that which is spoken by the higher and middling ranks, who possess, or who aspire to offices under the government, has been from this circumstance denominated the *kwan hwa*, the language of public officers, or as it is more frequently called, "the mandarin tongue." Provincial dialects, or *patois*, are denominated *too tan*, local dialects; and, by the provincialists themselves, *pih hwa*, the plain speech,—the mode of speaking most plain and obvious to their understandings.

The language of the present inhabitants of China seems to have originated in the north-western extremity of the country, the modern province of Shense. By whom it was introduced, and how long after the confusion of tongues at Babel, are questions of a mixed philological and historical nature, which it cannot be expected ever satisfactorily to determine. As the petty state with whose history the Chinese annals commence, at a period very partially rescued from the obscurity of fabulous or darkened tradition, gradually spread its dominions eastward, its language also extended into the northern and eastern districts, the modern provinces of Honan, Shanse, Cheihle, and Shantung.

From thence it progressively advanced into the southern regions, which were often found pre-occupied by races more barbarous than those by whom it was spoken, and who were already in possession of languages less perfect in construction, and more harsh and unpolished in their nature. Over these also it gradually obtained supremacy, but not without incorporating a large portion of them, in more or less of their native imperfection and dissonance. In this manner have originated the very strongly marked dialects of Fuhkeen and a small part of Chekeang, of large portions of Kwangtung and Kwangse, as well as of Tungking and Cochinchina, and not improbably of the mountainous districts of Kweichow. In a still inferior measure, it extended to, and blended with, the original languages of Japan,

Corea, and Lewchew; in which places, as in Japan, it is so greatly altered, or, as in Corea, so equally mixed, as to have lost, in its spoken form, almost every perceptible resemblance to its native character.

Where such barbarous tribes were not found, or where, being less firmly established, they were more easily expelled, the language continued to maintain in a greater degree its original character, and was subjected chiefly to those changes alone which are the universal attendants of progressive improvement, or to those discrepancies which are the natural consequences of the separation of the several parts of an extensive empire. Revolutions, conquests, and divisions have been not less frequent in China than elsewhere, wherever the human heart is left free to the impulses of criminal ambition, revenge, and animosity. Nor have invasions been wanting to aid the effect of the separations thus occasioned, by the introduction of foreign terms and idioms. The dialects that have been chiefly affected in this way are those of Keangnan (or Keangsoo and Nganhwuy), Keangse, the chief part of Chekeang, and Tookwang. But the northern provinces, where the language was first spoken, Shense, Shanse, Cheihle, and Honan, having been frequently subjected to invasions, are those in which the language has been chiefly affected in this way; while Keangnan, having, in consequence of such hostile inroads, been for a long period, the residence of the Chinese court, and the chief seat of learning, is now regarded as the place where the language is spoken in its greatest purity. Shantung, the birth-place of Confucius, shares with it this distinction.

Those provinces which have been populated at a more modern period, by colonization, have received the language without any great detraction from its purity. Such are the lately colonized districts of Sungara, and, in a measure, the provinces of Kansuh and Szechuen, together with some portions of Kwangtung and Kwangse. Yunnan is too little known for us to hazard even an opinion respecting it. With regard to many of the other provinces, which are at a distance from the coast, we are compelled also to speak with caution and diffidence; and such must continue to be the case, not only on this, but on many other subjects, which the Romish missionaries in China have but slightly touched upon, until the gates of this empire shall have been thrown open, to admit the free intercourse of foreigners with its own people.

General Character of some of the Dialects.

The characteristics of the general language of China (often but improperly called the *mandarin dialect*;) vary a little in different parts of the empire, according to the more lively or more phlegmatic character of the people who speak it. Of this we may convince ourselves even by the very slight intercourse which it is here permitted us to maintain with the better classes of people from other provinces: but we cannot venture to enter into details on the sub-

ject, until we have obtained a more intimate acquaintance with the various parts of the empire. The main characteristics of the language are, however, everywhere the same. The most prominent of these is the absence of all consonantal terminations, nasals alone excepted, and the frequent recurrence of short vowels at the end of words, which, in the Fuhkeen dialect, are commonly altered by the addition of one or other of the mute consonants *k*, *p*, *t*, and usually also in the Canton dialect; while in the northern provinces they are drawn out into their corresponding long vowels. From the nature of the language, it must necessarily want the smooth flow of words, and the beauty, of a polysyllabic language; but at the same time we cannot regard it as very rough in its structure, much less as harsh and dissonant. Neither can it be considered peculiarly a nasal language, though from the not unfrequent occurrence of *ng*, at the beginning of a word, it may often appear so to Europeans, who can hardly enunciate the sound in that position. It may be mentioned as a peculiar characteristic of the general language of China that its consonants are almost all such as require the use of breath alone, without the exertion of vocal organs. From the prevailing character and habits of the people, the language abounds in terms of politeness, formality, and servile adulation, while it is in an equal degree barren of all tender and endearing expressions.

In the dialects of the north, many guttural sounds are introduced which are foreign to Chinese, and the aspirates are softened down or corrupted. The short vowels are lengthened, so as to remove the native abruptness and vivacity of the central provinces. Of those dialects the peculiarities of which are strongly marked, that of Canton and the adjoining districts comes nearest to the general language; but it does not generally possess in common with the latter the liquid sound of *y* after a consonant; it is more guttural, and is also in other respects more rough and dissonant than the general language. The character of the people of this province and the natural tone of their voices, are such as to give them often the appearance of anger, even in their ordinary conversation. The dialect of Fuhkeen, which extends, with slight modifications, into the eastern districts of Kwangtung, is the most strongly marked of all the dialects of China. It is exceedingly nasal, and is very harsh and rough. It abounds, however, in the vocal consonant *b*, which is unknown in all the other dialects: in the northern districts of the province this consonant, however, becomes either *p* or *m*, the same as in the general language. But what is most remarkable in this dialect is the strong distinction between the reading of the written, and the speaking of the oral, languages. Thus, the character, one of the names of Fuhkeen, is in reading pronounced *Bin*; but in speaking the same name is pronounced *Ban*. This kind of double language may afford a subject of curious inquiry to the philologist: it exists likewise in Cochin-China; the language of which country bears a general resemblance, in other respects also, to the

Fukkeen; with however one conspicuous exception, the absence of the highly nasal character of the latter. The sound of *v*, which is hardly known in China, is common in Cochinchina and Tungking.

The Chinese language as spoken in Japan has undergone great changes; but we have not the necessary acquaintance with its variations to enable us to speak of them in detail. Much of the change wrought in it may probably be attributable to the adoption of an alphabet. It seems to be wholly devoid of the nasal sound *ng*, nor do the nasal *n* and *m* occur frequently. Consonantal terminations are com-

mon. It remains only to advert to the language of Corea, which present to us another curious anomaly. In that country, the Chinese language, without any great corruption, holds a mere equality with the native language of the country. For instance, *to sit* is in Chinese expressed by *tsu*; while in Korean it is expressed by *indjil cho*; *indjil* being the original native word, and *cho* a slight corruption of the Chinese.—With these brief and unconnected remarks we must leave this interesting subject to the further researches of philologists.

American Board of Commissioners for Foreign Missions.

CHOCTAWS.

Mrs. Wilson, wife of the Rev. Henry R. Wilson, was removed by death on the 18th of July, after being sick of a fever about two weeks. She had been among the Choctaws but a few months, but had become much attached to them, and had exhibited endowments and qualifications, connected with activity and zeal, which gave promise of great usefulness, if her life had been spared. Her confidence in Christ on the bed of death was strong and unwavering, and her end eminently peaceful.

The bereaved husband, under date of July 27th, furnishes the following particulars respecting her sickness.

Her disease was remittent fever, of a very obstinate and highly bilious character. I was permitted to be with her during the whole of her illness; though without any assistance; having to act as physician, cook, and nurse. The Lord dealt very tenderly with her during her sickness, permitting her to rest her soul with unshaken confidence on Christ, and not suffering a single cloud to obstruct her view of Him, until the hour of her release. Often when asked if she needed any thing, she would say, "No, nothing, I have Christ, what can I want beside?" Her hope was in the peace-speaking blood and atoning righteousness of the Lord Jesus Christ. "I know," said she, "I am a vile polluted sinner, but the blood of Jesus cleanseth from all sin." When asked, a short time before her death, if she had still a hope in Christ, she replied, "Yes, I know in whom I have believed—I know that my Redeemer liveth, and though worms may destroy this body, yet in my flesh shall I see God." Have you peace in your mind? "Yes, as much as I can realize and more than I can express." "Oh how precious are the promises of God—how sure a foundation on which to build our hopes." She often requested me to read to her from the word of God. The twenty-third Psalm in particular gave her great delight. "Yes, though I walk through the valley of the shadow of death, yet will I

fear no evil, for *Thou* art with me, *thy* rod and *thy* staff they comfort me." On being asked, if she had her choice, whether she would rather live or die, she said, "If it were my Father's will to release me from sin and suffering I should rather"—she was going to say "die," but after a short pause, she said, "But oh! this poor people, what have I done for them? I came here for their salvation, but I have done nothing for them. If it were the Lord's will, I should like to live for them, but not my will but thine be done." On being asked, if she regretted having left her friends to come here and die among a people who knew not the Lord, she replied, "No, never—never—never."

On Saturday morning, the 13th instant, she began to sink very rapidly, and about ten o'clock, A. M., without a struggle, a groan, or even the distortion of a feature, she fell asleep in Jesus, to wake with him in glory. "Even so come Lord Jesus."

Mr. Wright, in noticing the decease of Mrs. Wilson, remarks—

But one thing appeared to cause regret at the thought of death, and that was, that she had been able to do no more, directly, for the spiritual good of the poor Choctaws. This she had much at heart. And to enable her to do this she had made considerable proficiency in acquiring the native language; but though unable to communicate instruction in it, she seldom suffered any female who came for medicine or any other purpose to go away, without endeavoring to impart to them some instruction respecting the Savior, through a female interpreter who was always at hand.

Perhaps few if any females have entered our Indian missions possessing in a higher degree more qualities of heart which inspire confidence and love in their fellow-laborers, and which fit for usefulness, than Mrs. Wilson did. Although she had been a member of the mission but a few months, she was greatly beloved. That one so eminently fitted for usefulness should be so soon removed, appears a dark dispensation; but it is right, for the Lord hath done it; and we desire to bow with much submission to his holy will.

SMYRNA.

Mr. Homan Hallock, connected with the printing establishment at Smyrna, is now on a visit to this country, with the consent of his mission and the approbation of the Prudential Committee. His object is to superintend the cutting of punches for two or three founts of type in the Armenian character, and the casting of the necessary amount of type. It was ascertained that the proper type could no where be procured in the Levant, and that the only way to obtain them was to prepare matrices expressly for the purpose. This could be done most advantageously and economically in the United States.

BROOSA.

Mr. and Mrs. Powers, whose embarkation was mentioned in the last volume, arrived at Smyrna on the 12th of January, after a voyage of sixty-three days. They reached Constantinople on the 19th, and Broosa on the 15th of February.

CONSTANTINOPLE.

Mr. Goodell has begun to revise the translation of the Old Testament, made by Bishop Carabet into Armeno-Turkish while at Malta. In due time it will no doubt be printed at the expense of the American Bible Society. The Armeno-Turkish New Testament commands a good price, and nearly all the copies have been issued.

SYRIA.

Mr. Thomson and Mr. Pease have explored the greater part of the island of Cyprus, and made their report to the Committee. In consequence of the lamented death of Dr. Dodge, mentioned at p. 281, Mr. Pease will remain, for the present at least, in Syria. He went out with a conditional appointment to Cyprus.

SOUTH AFRICA.

INTELLIGENCE has been received of the arrival of Messrs. Lindley, Wilson, and Venable at Griqua Town, which is about half way from Cape Town to Kurrechane, the place of their destination.

EMBARKATION OF MISSIONARIES.

On the 20th of July the Rev. James T. Dickinson, formerly pastor of a church in Norwich, Con., Rev. William Arms, who, two years

ago, in company with Rev. Mr. Coan, visited Patagonia, under direction of the Board, and Mr. Alfred North, a printer, formerly residing in Utica, N. Y., embarked at Boston, on board the barque Rosabella, captain Ham-matt, bound for Batavia. Messrs. Arms and North were accompanied by their wives.—Messrs. Dickinson and North will proceed to Singapore; the former to prosecute the study of the Chinese language, preparatory to entering on missionary labors in some part of China; and the latter to take charge of the printing establishment at that place.—Mr. and Mrs. Arms are expected to go to Padang, on the southwest coast of Sumatra, with a view to laboring ultimately among the Niyas people, or the Battas, as the providence of God shall direct.

Donations,

FROM AUGUST 11TH, TO 31ST, INCLUSIVE.

| | |
|---|--------------|
| <i>Southern Board of Foreign Missions,</i> | |
| James Adger, Charleston, S. C. Tr. | |
| For China, 500; for Ceylon, 500; | 1,000 00 |
| <i>Auburn and vic. N. Y., H. Ivison, Jr. Agent,</i> | |
| Auburn, So. of inquiry in theol. | |
| sem. 13.50; mon. con. in 1st | |
| preab. chh. 22.04; do. in 2d do. | |
| 12.89; | 58 43 |
| Cincinnati and Solon, | 34 13 |
| East Groton, | 17 78 |
| Lincklaen, 1st cong. chh. | 32 50 |
| Pitcher, | 16 43 |
| Truxton, | 23 40—182 67 |
| <i>Chittenden co. Vt. Aux. So. W. I. Seymour, Tr.</i> | |
| Burlington, Mon. con. | 40 59 |
| Essex, Gent. | 2 41 |
| Westford, Chh. | 12 00—55 00 |
| <i>Essex co. North, Ms. Aux. So. J. Caldwell, Tr.</i> | |
| Byfield, Mon. con. | 21 00 |
| <i>Essex co. South, Ms. Aux. So. J. Adams, Tr.</i> | |
| Salem, Mon. con. in S. so. | 9 22 |
| <i>Grafton co. N. H., Aux. So. W. Green, Tr.</i> | |
| Campton, Gent. 20.09; la. 17.24; | 37 33 |
| Groton, | 31 |
| Hanover, Dartmouth coll. Mon. | |
| con 55.75; la. 35; | 90 75 |
| Hanover East, Gent. and la. | 5 34 |
| Haverhill, Mon. con. | 33 40 |
| Haverhill North, Mon. con. 2.51; | |
| gent. and la. 50c. | 3 01 |
| Hebron, | 1 00 |
| Piermont, Gent. and la. | 13 00 |
| Plymouth, Gent. and la. 30; mon. | |
| con. 50; | 80 60 |
| Wentworth, Gent. and la. | 12 00—276 14 |
| <i>Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.</i> | |
| Catskill, O. Day, to constitute | |
| Mrs. ORRIN DAY and Miss JU- | |
| LIA R. DAY Honorary Members | |
| of the Board, | 200 00 |
| <i>Osbornville, Windham, Rev. L.</i> | |
| B. Van Dyck, 20; C. Camp, 5; | 25 00—225 00 |
| <i>Hampden co. Ms. Aux. So. S. Warriner, Tr.</i> | |
| Agawam, Gent. 14.66; la. 11.48; | 26 14 |
| Blandford, Gent. 41.67; la. 21.65; | |
| Miss Watson's sch. 4.57; | 67 89 |
| Centre Lisle, N. Y. By A. Orton, | 2 00 |
| Longmeadow, Gent. 41.25; la. | |
| 23.36; | 64 61 |
| Ludlow, Gent. 19.89; la. 16.51; | 36 40 |
| Monson, Gent. 17.51; mon. con. | |
| 70.20; for M. Her. 2.25; | 89 26 |
| South Hadley Canal, | 15 00—302 00 |

| | |
|---|-------------------|
| New York city and Brooklyn, Aux. So. | |
| W. W. Chester, Tr. | 140 00 |
| Norfolk co. Ms. Aux. So. Rev. E. Burgess, Tr. | |
| Dedham, 2d chh. Mon. con. | |
| 16,46; contrib. 53,13; | 69 59 |
| Dorchester, 2d chh. Gent. 182; la. | |
| 68; juv. asso. for Mary Cod- | |
| man in Choc. na. 30; | 280 00 |
| Village chh. Gent. 53,35; la. | |
| 52,10; mon. con. 10,80; | 116 25 |
| Milton, La. sew. circle, | 40 00 |
| Stoughton. Mon. con. | 27 00 |
| Walpole, Mon. con. | 21 50—557 34 |
| South Middlesex confer. of chhs. Ms. | |
| P. Johnson, Tr. | 30 10 |
| Valley of the Mississippi, Aux. So. W. T. | |
| Truman, Cincinnati, O. Tr. | |
| Western Reserve Aux. so. | |
| Ashtabula co. Andover, An | |
| aged friend, 10; Andover | |
| Centre, 2,50; Austinburg, | |
| Mon. con. 9,50; sub. 60,63; | |
| Morgan, 6; Rome, E. Crosby, | |
| 20; Geauga co. Madison, Miss | |
| C. C. for China, 50c. chil. in | |
| her sch. 64c. Painesville, 98,25; | |
| Richmond, Mon. con. 6; a | |
| friend, 3; Portage co. Auro- | |
| ra, Sub 25; Charlestown, | |
| 4,25; Edinburgh, Asso. 2; | |
| Freedom, 16,25; Ravenna, | |
| Mon. con. 6,81; Hudson, W. | |
| R. college, Mon. con. 46,24; | |
| Windham, 22,75; Trumbull | |
| co. Hartford, Mon. con. 8,69; | |
| Vernon, Sub. 25; Vienna, 4; | |
| Warren, Z. Fitch, 10; | |
| Youngstown, 18,52; | 406 53 |
| Windham co. North, Ct. Aux. So. J. Williams, Tr. | |
| Brooklyn, \$50 fr. la. asso. ackn. | |
| in M. H. for Feb. constitutes | |
| Rev. GEORGE J. TILLOTSON an | |
| Honorary Member of the Board. | |
| North Woodstock, Chh. | 50 00 |
| South Woodstock, Gent. | 8 75—58 75 |
| Total from the above sources, | \$3,263 75 |

VARIOUS COLLECTIONS AND DONATIONS.

| | |
|--|--------|
| Acworth, N. H. Mon. con. in cong. chh. | |
| 19; Miss L. McFerson, 10; Miss H. | |
| Wear, 5; | 34 00 |
| Attica, N. Y. Presb. chh. | 7 50 |
| Bangor, Me. Mon. con. in Theol. Sem. | 32 00 |
| Belchertown, Ms. Contrib. at com. 20; la. | |
| sew. so. of 1st cong. so. for bibles for | |
| China, 20; | 40 00 |
| Boston, Ms. J. Field, | 20 00 |
| Brainerd, Vt. A little girl, for Dwight, | 01 |
| Brookfield, Vt. Services of Rev. C. Wash- | |
| burn, for do. | 22 25 |
| Brookline, Ms. Kingsbury so. for Cher. miss. | 20 00 |
| Campo Bello, N. B., C. box, of H. and J. C. | |
| for hea. chil. | 75 |
| Canaan Centre, N. Y. Indiv. (which and | |
| prev. pay. constitute Rev. HUTCHIN- | |
| TAYLOR an Honorary Member of the | |
| Board.) | 43 75 |
| Canton, N. Y. Mon. con. | 15 00 |
| Dryden, N. Y. Presb. chh. to constitute | |
| Rev. LUTHER CLARK an Honorary Member | |
| of the Board. | 50 00 |
| Fort Snelling, U. Missi. H. H. Sibley, | 25 00 |
| Georgia, Vt. La. asso. 18; two fem. friends, | |
| 5; for Dwight, | 23 00 |
| Hartford, Ct. La. sew. so. for Nathan Strong | |
| in Ceylon. | 20 00 |
| Holliston, Ms. La. benev. read. so. for Choc. | |
| miss. | 8 00 |
| Lancaster, Pa. W. Kirkpatrick, | 20 00 |
| Lynnfield, Ms. Chh. contrib. | 12 00 |
| Madison, Me. Mon. con. | 10 00 |
| Madison, N. Y. La. cent so. 29; mon. con. | |
| 21; to constitute Rev. FRANCIS JAMES an | |
| Honorary Member of the Board, | 50 00 |
| Manlius, N. Y. Mon. con. 42,19; sub. 137,50; | 179 69 |

| | |
|---|--------|
| Marblehead, Ms. Mon. con. | 12 00 |
| Montpelier, Vt. Services of Rev. C. Wash- | |
| burn, 16; Miss R. H. B. 2; Miss C. C. 2; | |
| for Dwight, | 20 00 |
| Newark, N. J., E. Conger, | 50 00 |
| New Haven, Ct. Three friends, ann. contrib. | |
| for Grove Hall school in Ceylon, | 30 00 |
| New Lebanon, N. Y., R. Woodworth, U. S. | |
| pensioner, | 10 00 |
| New Orleans, La. Presb. chh. (Rev. J. Par- | |
| ker's,) | 429 41 |
| New Providence, N. J. Mrs. M. Riggs, (of | |
| which to constitute Rev. ELIAS RIGGS of | |
| Argos and Rev. THOMAS P. COCHRAN | |
| Honorary Members of the Board, 100;) | 150 00 |
| Northumberland, Pa. Fem. miss. so. 14,19; | |
| mon. con. in presb. chh. 10,81; | 25 00 |
| Ons'ow, N. S. La. miss. so. for miss. to | |
| India, | 14 00 |
| Parsippany, N. J. Read. and sew. so. | 16 00 |
| Portsmouth, N. H. United mon. con. in | |
| North and Pleasant-st. chhs. | 40 00 |
| Princeton, N. J., M. box, in Theol. Sem. | 1 18 |
| Providence, R. I. Asso. of Richmond-st. chh. | 6 00 |
| Randolph, Vt. Mrs. French, | 1 00 |
| Salem, Ms. Mon. con. in Howard-st. chh. | 36 38 |
| Sharon, Vt. Indiv. in 1st sch. dist. for west. miss. | 23 11 |
| Trenton, N. Y. F. Storrs, dec'd, | 15 00 |
| Wells, Me. Mon. con. in 2d cong. so. | 22 25 |
| Westfield, Ms. Mon. con. to constitute Rev. | |
| EMERSON DAVIS an Honorary Member of | |
| the Board, | 50 00 |
| West Randolph, Vt. Contrib. for Dwight, | 10 07 |
| Wolcott, Vt. Two friends, for do. | 75 |

LEGACIES.

| | |
|---|--------|
| South Salem, N. Y. Mary Gilbert, by Josiah | |
| Gilbert, Ex'r, | 400 00 |

Amount of donations and legacies acknowledged in the preceding lists, \$5,258 85. Total from August 1st, to 31st, \$9,478 43.

DONATIONS IN CLOTHING, &c.

| | |
|---|-------|
| Aurora, N. Y., A box, for Rev. H. R. Hois- | |
| ington, Ceylon. | |
| Dalton, Ms. A box, fr. la. benev. so. | 37 38 |
| Dedham, Ms. 600 yds cotton shirting, fr. Mr. | |
| Taft. | |
| East Goshen, Ct. Clothing, etc. fr. Mrs. C. | |
| Hale, dec'd, by G. Stanley, Ex'r, | 21 00 |
| Homer, N. Y., A box, fr. fem. benev. so. | |
| rec'd at Dwight, | 42 18 |
| Ipswich, Ms. A box, fr. circle of young la- | |
| diess in Rev. Mr. Kimball's par. for Rev. | |
| E. Spaulding, Sandw. Isl. | 35 00 |
| Newbury, 1st par. Ms. A small cask, fr. fem. | |
| read so. for Brainerd | 27 00 |
| New Marlboro, Ms. Clothing, fr. la. sew. | |
| so. for Dr. E. Butler, Brainerd, | 22 42 |
| Norfolk, Ct. Clothing, for do. | 20 35 |
| Pelham, N. H., A bundle, fr. fem. char. so. | |
| Running Waters, Cher. na. Calico, 8 yds. fr. | |
| Mr. Burk, | 4 00 |
| Seneca Falls, N. Y., A box, fr. ladies, for | |
| Sandw. Isl. | |
| Westfield, Ct. A box, fr. la. so. | |
| Unknown, via New York. A box, for Rev. | |
| R. Tinker, and a small box for Rev. E. O. | |
| Hall. Sandw. Isl. | |

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, &c. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, &c. for all the missions and mission schools; especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, &c.

Pulled cloth, and domestic cottons of all kinds.